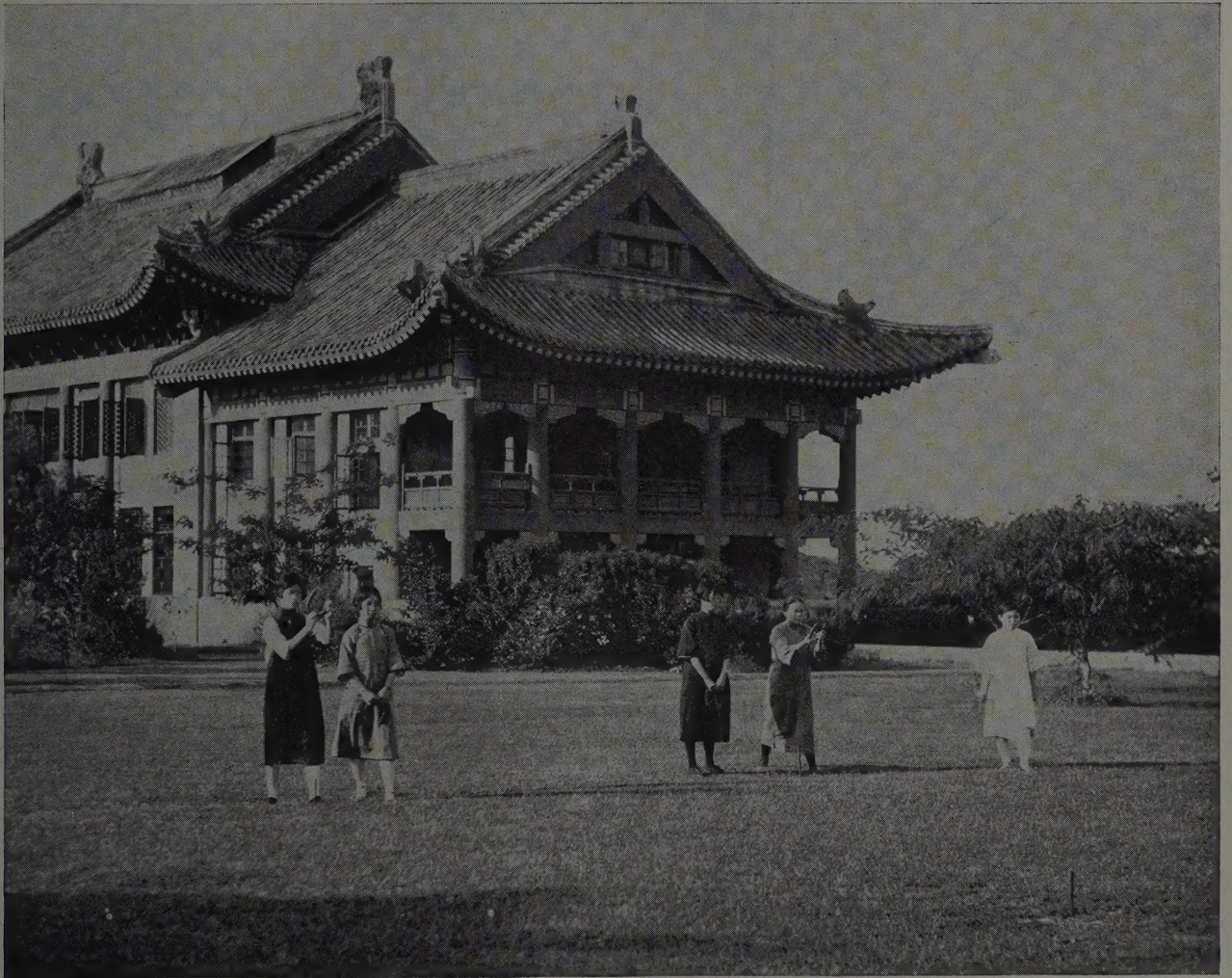


# WORLD CALL



Gymnasium Building, Ginling College, Nanking, China

Foreign Missions Number

March, 1935

Price 15 Cents

# Directory of Foreign Missionaries of the United Christian Missionary Society

## Africa

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Kepple, Mr. and Mrs. Paul C., Apartado 46, San Luis Potosi, S. L. P.  
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Inman, S. G., Secretary, Committee on Cooperation in Latin America, 254 Fourth Avenue, New York, N. Y.  
-Ross, Mr. and Mrs. Emory, Congo Committee, New York City

-Furlough  
-Extended Furlough  
-Leave of Absence  
-Sick Leave  
-Retired  
(Missionary Institution page 46.)

## Circulation Corner

### The Honor Roll

On page 33 of this issue will be found the WORLD CALL Honor Roll for the year ending December 31, 1934. The Honor Roll was instituted in 1933 and has generated much enthusiasm and friendly rivalry. All churches which send in twenty or more subscriptions during the year are eligible and this year the number has grown to 412. During the two years a total of 522 have had a place on the Honor Roll. We regret that it was necessary to drop from the roll 110 churches which failed to measure up to the requirements. There were 122 churches which failed to attain the Honor Roll by from one to four subscriptions. It will be noted that the churches are divided into groups according to membership, so that all have an equal opportunity in their own groups.

The following, printed on a postcard, is self-explanatory:

"The program of Hillside Church (Indianapolis) for the coming year calls for an enlarged missionary vision. To help accomplish this aim, 40 copies of WORLD CALL, one of the best missionary and general church magazines available, will be circulated to as many homes as possible.

"Each copy of the magazine will be assigned to three or four homes. Members of each group will see that the magazine is passed around.

"This is your group":

(Names follow.)

I want to express my appreciation of such a fine journal. I could not work half so effectively without it. However, I do wish the last page had more quotations, thoughts or poems, rather than so many jokes.—ELIZABETH W. McCASH, Palo Alto, Calif.

I would like to see the day when WORLD CALL would be in the home of every member of our missionary society and Guild. They cannot be informed about our missionary work without our paper.—MRS. C. M. STULTS, Lincoln, Illinois.

Mrs. W. F. Moor of Detroit, Michigan, sends three subscriptions to WORLD CALL, one to a friend whose subscription does not expire until June, but she says, "She may have these extra copies to give away to friends who do not take it." Another subscription goes to a sister now living on a Wyoming ranch. "WORLD CALL takes the place of a church for her and has meant so much to her. My husband and young daughter both read my WORLD CALL."

We note that the Ensley Missionary Society, Birmingham, Alabama, is almost 100 per cent subscribers for WORLD CALL and that the magazine goes into more homes than they have members.

The resourceful WORLD CALL secretary in Sidney, Ohio, Mrs. R. F. Nicodemus, in honor of WORLD CALL Week, had the New Testament read in its entirety in the church, beginning at six o'clock in the morning and closing at nine at night, with a different person reading for every half hour. People went in and out as they pleased.

## INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Editorial and Business Office, 222 Downey Avenue  
Indianapolis, Indiana

Published monthly by the United Christian Missionary Society, Board of Education, Board of Temperance and Social Welfare, Board of Church Extension and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman, John H. Booth, Genevieve Brown, I. J. Cahill, H. O. Pritchard, F. M. Rogers, Roy G. Ross, Ora L. Shepherd, P. A. Wood. Space used by the Pension Fund is on a contractual basis.

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# World Call

VOLUME XVII

MARCH, 1935

No. 3

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# The Threshold

## Our Cover

Two goals for the college course at Ginling College, Nanking, China, are a strong body and a well-trained mind. Every student must take physical education throughout the four years. Those not strong enough for the regular physical exercises are allowed the less strenuous "horse shoe pitching," in which some of the students are engaged in the picture on our cover, which also shows a corner of the picturesque gymnasium building.

In accordance with our announcement in February *WORLD CALL* you will find in this issue the first installment of the story "Arranging a Marriage" by Mary Brewster Hollister, author of *Lady Fourth Daughter*, *Mai-dee of the Mountains* and *Back of the Mountain*.

## Programs for World Day of Prayer

March 8, 1935, may be secured from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, as follows:

Adult, "Bear Ye One Another's Burdens," by Baroness van Boetzelara van Dubbeldam of Holland 2c each; \$2.00 per 100.

Young People's Program, 2c each; \$2.00 per 100.

Children's Program, 1c each; 75c per 100

## Bound Volumes

Mrs. Maxine Smoot Semones, religious director of First Christian Church, Muskogee, Oklahoma, writes: "For the past several years I have thought I was too poor to have my *WORLD CALLS* bound and have neglected it. I think my unbound ones date back to 1927. Thought I might have a couple of volumes done now and the rest later, as I can manage it. There is nothing I want more than to have my *WORLD CALLS* put into usable shape." Bound volumes for the year 1934 may now be secured from this office at \$3.00 each. Why not make it available for your pastor, religious education director and church school teachers by placing it in the library of the church? An Index for 1934 may be secured for the asking.

## Attention, Ministers and Laymen

E. C. Nance, 905 South Fremont Avenue, Tampa, Florida, is compiling and writing a "History of the Christian Church in Florida," and he would deeply appreciate hearing from all ministers, evangelists, missionary and church work-

ers, or any church members who have at any time served or been identified with the Christian churches of Florida. This is the final notice. Write him immediately.

## December Cover

The cover page of our December (1934) *WORLD CALL* was chosen on its merits. It was a young matron posed as a Madonna by Hilary G. Bailey of the Shadow Art Photographic Studios of Indianapolis who has won high honors and international recognition for his artistry. His pictures have been hung at some time in every photographic salon in the world.

And now it transpires that the subject posed in the picture for the *Indianapolis Star* and used by us because of its excellence and appropriateness is one of the family. The Madonna is Mrs. George D. Elliott of Indianapolis, member of Central Church, and daughter of Dr. and Mrs. V. L. Bell of Grand Rapids. Dr. Bell is an elder of the Central Church of that city.

## Our New Editor

As we go to press the "World Call" Publication Committee announces that it has called to the editorship of "World Call" George W. Buckner, Jr., minister of Central Church of Christ, Grand Rapids, Michigan. It is hoped that he may be able to take up his duties by March 15. Our April issue will carry a more fitting notice of this important event which is of interest to the whole brotherhood.

## The 1934 Year Book

Is just off the press. It will be distributed on the same basis as last year—a reduced price of fifty cents for paper-bound copies and \$1.00 for cloth-bound copies will be made to all organizations or individuals who made an offering during the year ending June 30, 1934, to any one or more of the organizations for which the *Year Book* makes report.

To noncontributing organizations and individuals the regular price will be charged—paper-bound copies \$1.00; cloth-bound copies \$1.50.

We give just a few of the interesting items concerning our brotherhood, which may be gleaned from the new *Year Book*.

The total church membership of the Disciples of Christ throughout the world is 1,747,976, a gain of 31,018, over the corrected total membership of last year, 1,716,958; and in the United States and Canada, 1,605,241, a gain of 29,790 over the corrected total, 1,575,451.

Our total Bible school enrollment for the world is 1,223,776, a loss over last year of 35,200 and for the United States and Canada, 1,158,441, a loss of 29,620.

The number of our churches reported throughout the world is 9,019, a loss over last year of 35; and in the United States and Canada, 8,188, a loss of 31.

In the United States and Canada, the total number of ministers shown is 7,297 against 7,266 last year, a gain of 31.

Additions by baptism in the United States and Canada as reported, total 59,037 against the corrected total of 63,141 last year, a loss of 4,104 or 6.50 per cent. In the world the total additions by baptism reported are 65,852 against a corrected total of 73,964 last year, a loss of 8,112 or 10.97 per cent.

During the twelve-month period, July 1, 1933 to June 30, 1934, the total amount given in the United States and Canada to the national boards reporting to the International Convention of Disciples of Christ, including the amount given to the various state and provincial missionary societies and also including the amount shown in the column headed "Miscellaneous Missionary and Benevolent Emergency Relief Offerings" was \$2,558,905.71 against \$2,482,902.51 last year, a gain of \$76,003.20 or 3.06 per cent.

The number of churches making some offering to one or more of the organizations for which the new *Year Book* makes report is 5,294 against 5,098 last year, a gain of 196 or 3.84 per cent.

## Fellowship of Reconciliation

Feeling that our readers would want to know something of the work which had a strong enough pull to draw our editor away from *WORLD CALL*, we prevailed upon Mr. Fey to tell us the story of the Fellowship of Reconciliation. The article appears in this issue of the magazine.

## Christmas Gifts

Increasingly *WORLD CALL* is finding an important place in the Christmas Gift lists of our friends. In 1933 the magazine was sent to 576 different people, while in 1934 there were 739 who received a beautiful Christmas card from the *WORLD CALL* office bearing the name of a friend. Not once but at least twelve times a year will 739 people remember with gratitude a thoughtful friend.

## The Fellowship of Prayer

The devotional life should be cultivated during these pre-Easter days. A very valuable devotional booklet is available. It is the *Fellowship of Prayer*.

The price of the *Fellowship of Prayer* is 3c per copy or 2c each for 25 copies or more. Send orders to Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City.

# WORLD CALL

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Mrs. W. F. Rothenburger

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VOLUME XVII

MARCH, 1935

NUMBER 3

## America and the World Court

TO THE surprise of many friends of peace and of the administration itself, the Senate vote on the question of entering the World Court failed by seven votes to secure the necessary two-thirds majority. These seven men decided the issue for 125,000,000 people of this country and affected the welfare of every nation on earth. Every president, beginning with Harding, has favored it. Major church bodies, including the Federal Council, have advocated it. It was the third major defeat of the President, the other two being the St. Lawrence Seaway Treaty and the overriding of his veto of increased benefits for World War veterans.

That such a cause, espoused by four presidents in succession, and lastly by one of the most popular in our history, by leading journalists and by great bodies of churchmen, should fail, is accounted for in part by the long-time tradition of America to keep out of European affairs; accentuated by recent experience in a fruitless World War, the repudiation of debts to America on the part of European nations, and the default of foreign bonds, together with the constant threat of those nations to do it all over again. The grim fact, however, is that America is in the world, and however difficult it may be to cure the folly of warring nations, we cannot avoid the responsibility of our wealth, our intelligence and of our being, willy nilly, a member of the family of nations. If the race is not to destroy itself, some day the nations must learn to establish a basis of friendly relationships. To that end every nation, America included, should strive.

## The Church and Criticism

IN HIS excellent book, *Contemporary American Literature and Religion*, Halford E. Luccock says that one of the reasons the church has not profited from the realistic literature of the post-war period is that she shrinks from criticism. Right or wrong, Dr. Luccock's opinion is at least worthy of thoughtful consideration. Why does the church shrink from criticism?

The church is the proponent of a religion divinely revealed. It is not unnatural that such a religion should be regarded by its devotees as beyond the reach

of human criticism. At least this can be said, however. The manifestation of this divine religion is through humanity. The church's conception of religion; her administration of religion; her proclamation of religion, all are by human agencies and subject to human limitation and error. Far from destroying religion it might even be a service to religion to subject these human elements to close scrutiny.

Again, it may humbly be confessed that some of us have been supersensitive to criticism lest it "take away our place" and our leadership. That motive led religious leaders of Jesus' day to resent his growing influence. The very human love of dominance calls for careful self-scrutiny on the part of every advocate of the selfless religion of Christ.

There is one possible effect of criticism of religion which may be more serious. The faith of thousands whose training and experience do not equip them to think through all the implications of their religion may be disturbed. Should criticism of the church be withheld for their sakes?

One thing is certain. A democracy presupposes individual initiative, independence of thought. A religion which is to prevail must meet such conditions. There will be "varieties of religious experience" and variations in religious thinking. A religion which is to be universal must be sustained by a faith that can overleap such barriers of temperament, point of approach, differing capacity. Uniformity is deadly; variety is vivifying. Even the unlearned may rejoice in a religion which can face fearlessly the inquiry of honest minds.

## Bonds and Human Relations

OWEN D. YOUNG, leader of American big business, author of one of the plans for reparations payments after the World War, has said some things of keen discernment. Speaking of war loans and reparations payments at the depth of the late depression he said, "If anger and prejudice are substituted for patience and understanding the bond will not succeed. . . . Bonds are good only to the extent that they are made coincident with basic human relationships which have the approval of public opinion. . . . We cannot dispose of living questions merely by writing a treaty, a constitution or a statute."

### New Editor for "Evangelist"

WILLARD E. SHELTON has been chosen by the Christian Board of Publication to be the new editor of our honored contemporary, *The Christian-Evangelist*. We congratulate Mr. Shelton, the *Evangelist*, the Christian Board and the brotherhood. He served a long apprenticeship under B. A. Abbott, in which he evinced qualities which brought upon him the honor he has now received.

Mr. Shelton has a fine journalistic sense, knows news values, has discrimination and discretion, is well educated, old enough to have proved himself, young enough to sense present-day moods and trends.

His months of service as acting editor revealed the scope of his interests and vision and his ability to make the paper vital. We congratulate the brotherhood on securing his services for the important years ahead.

### A Challenge to Protestantism

HENRY A. WALLACE, Secretary of Agriculture, has been saying things which lead many to class him among spiritual prophets of this day. Speaking before the World Alliance for Friendship through the Churches at a dinner given in his honor he gave a thoughtful and challenging utterance concerning Protestantism, the tremendous influence of the "Protestant conscience" and the deep sense of responsibility laid on the individual.

Then he turns to the new challenge of this stirring day. "Frankly I question whether the Protestantism of the nineteenth century had in it a sufficiently broad social vision to meet the problems which the world now faces. . . . The more earnest of the twentieth-century Protestants have sensed more and more the need of a comprehensive pronouncement of Protestant social philosophy."

Leaders of capitalism and of democracy, if they desire the continuance of these social forms "should concern themselves as never before with questions of long-time policy to benefit the nation as a whole."

### Causes and Cure of Lynching

FIFTY-FIVE lynchings were prevented in the United States in 1934, according to the annual report of the Association of Southern Women for the Prevention of Lynching. The group tabled a resolution favoring the Wagner-Costigan Anti-Lynching Bill at the suggestion of the executive director, Mrs. Jessie Daniel Ames, who urged the association to steer clear of political legislation until they become strong enough to be felt. The program of the Association for the coming year is to enlist 10,000 more men and women, to give immediate publicity to the causes behind every lynching, to obtain the signature of every sheriff in the south to a declaration that he will do his utmost to prevent lynchings, to carry on a general propaganda concerning the causes and cures of the evil of lynching.

ing. Mrs. Ames reported that thirteen governors have committed themselves to the program of the organization.

### The World Convention

BOOKINGS for the World Convention of Churches of Christ in Leicester, England, in August are beginning to assume reassuring proportions. This gathering is purely for fellowship and inspiration. We are too small numerically on the eastern side of the world to make a world record for size, but great benefits will accrue from the meeting. Some good must come from impressing the Old World with the virility and worth of a movement, free, democratic and relying on the simplicities. Moreover those who come from areas where the Disciples are little known will be heartened to note the reach and power of these simple and lofty ideals. American delegates will be enriched and broadened by their vision of the Old World and their contacts with brethren from the ends of the earth.

### Peace vs. War

RIDICULING pacifism as the harmful doctrine of cowards and permanent peace as neither possible nor desirable, Premier Benito Mussolini, in a recent issue of *International Conciliation*, describes Fascism as conceiving of life "as duty and struggle and combat. It thus repudiates the doctrine of pacifism—born of a renunciation of the struggle and an act of cowardice in the face of sacrifice. War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it."

We differ all along the line. In the first place, pacifism does not renounce the struggle, but carries it on with the more effective weapons of non-violence. Second, the method of non-violence requires more courage and a stronger discipline than the method of violence. Third, war does the exact opposite of what the bellicose Italian says, being at its best a shortsighted escape mechanism for nations which have not the courage or the intelligence to work out a pacific solution of difficulties and at its worst an avalanche of evil which sweeps every sort of iniquity along with it.

### On the Interracial Front

WHEN a postal substitute carrier named Bailey was ejected from the Hotel Everett in Washington, the delegation of postal substitutes left the hotel although some had already retired for the night. When the group went to the nearby Salvation Army hostel, they were also refused on the ground that their group contained Negroes. White federal employees put the Negro delegates up for the night in their homes. *The Postal Sub*, organ of the 26,000 members of the "National Association for Substitute Post Office Employees" described the action of the hotel and the Salvation Army as "shocking." We agree, but we would label the action of the postal carriers as "thrilling."

# Dr. William Ewart Macklin

*Pioneer Missionary of the Disciples of Christ in China*

By DR. ELLIOTT I. OSGOOD\*

IN THE early morning of October 1, 1898, we had our first introduction to Dr. Macklin. We had taken river steamer from Shanghai to Nanking and our boat was unloading its cargo for that port. The doctor, with other fellow-missionaries, was down at the river-side to meet us and see that the new missionaries should not go astray. Nanking was not an "open port" in those days and no steamer floating a foreign flag was allowed to tie up at the wharf. Great flat-boats were brought alongside. Passengers and freight alike were dumped into this boat and thus shifted to the shore.

At that time the doctor had been twelve years in Nanking. He had worked and fought against opposition of local Chinese who hated and feared all foreigners and had won the respect and even the friendship of many of them. Official proclamations were posted at his hospital gate, encouraging people to come to the doctor for medical and surgical help. Having been sent out to do medical missionary work, we soon learned the way to his Drum Tower hospital and clinic. Taking along our Chinese teacher of language, we watched the doctor while he examined patients and sometimes aided him while he operated upon surgical cases.

He was looked upon as the best surgeon among the missionary doctors in that part of China. The little daughter of a Presbyterian missionary fell ill and diseased bone had to be chiseled from her leg. He was asked to perform the operation. We remember that a Quaker missionary gave the anesthetic, a Methodist handled the instruments, and we had the privilege of steadying that small leg while Macklin did the chiseling. She recovered and her parents were saved to the mission field. We remember that it was the first operation we had attended which began with prayer.

Long before our arrival in China the doctor had begun his "beggar ward." The sick and dying who lay along the streets and in vacant spaces, left to die without care, gripped the doctor's heart. Without official sanction he dared not touch these pitiful cases; but he went after the officials until they not only gave him their sanction but furnished considerable sums of money to keep his soon celebrated ward going.



Our pioneer missionaries to China

A. F. H. Saw and E. P. Hearnden in Chinese dress. Standing, left to right: E. T. Williams, F. E. Meigs, Dr. W. E. Macklin. Seated, Mrs. Carrie Loos Williams, who died in 1892, and Mrs. F. E. Meigs, now residing in Cleveland. Mr. Saw, Mr. Hearnden and Mr. Meigs have died, Mr. Williams is teaching in the University of California and Dr. and Mrs. Macklin are retired and living in California.

His clinics were always begun with a short gospel talk and with prayer. His patients grasped much that he said, for he had learned to put it in common language they understood. One refugee patient with a large but slowly healing ulcer on the heel, limped about the hospital wards and especially among the "down and outs," teaching them of the doctor's Lord. He alone won nearly twoscore of his fellow-sufferers to accept that Lord.

The doctor's first work was in a Chinese building in the heart of the business district near the South Gate. He still visited it three times a week and held a clinic there. It was a four-mile ride over the cobblestones, through the narrow city streets.

The doctor liked to take the new missionaries along as he visited nearby villages and preached in the tea houses. His pockets were full of the tracts he had prepared. They were illustrated in Chinese fashion. Educated Chinese took them and read them aloud to others while we sipped our tea. They would then question him and he would be in his glory. With Chinese sayings to flavor, from humor to intense earnestness, from Chinese history to the stories of his Lord, the doctor would carry his audience and grip their hearts. One time he had his Chinese writer spend a summer writing the Gospel of Luke in the language of the common people. It was through such ways he led them to understand this "Foreign Doctrine."

The doctor was not content merely to heal and feed. He obtained land and started gardens. The convalescents were glad to get into the fields again and have the feel of a hoe handle. What they raised in the fields helped feed those in the wards. Those passing by the gardens in the early morning would see the doctor himself, a hoe in his own hands. He was their brother. There were times when as many as six hundred patients in a year worked in those fields and slowly came back to health and respectability.

In time those hospital gardens led to wonderful

\*Minister at Chardon, Ohio, and retired missionary to China.

things. High places were brought low and useless pond holes were filled. Dump piles were spread as fertilizer upon the earth and beautiful flowers grew thereon. Experiment farms sprang up at the foot of Purple Mountain outside the city. Finally the growing and ever-spreading Agricultural Department of the University of Nanking began to standardize seeds, improve cotton, purify silkworms and improve men and their farms. It led to reforestation of barren hills and colonization of neglected areas of country. No, the doctor did not do all of this, though he dreamed it into being. He sowed the seed and pointed the way, others bringing his dreams to fulfillment.

The people of Nanking will remember him longest for his work in saving their city when the Revolution fell upon them. Twice in the ages past the city had been China's capital. It is the capital again today. Its twenty-one miles of encircling walls could easily hold two million people. Once it had contained a million but other wars had decimated it until in 1911 it contained about four hundred thousand. Bamboo groves, barren hills covered with forgotten graves, and other sections covered with gardens, occupied much of the space within the city walls when this Revolution broke out in November of that year.

A stubborn Imperialist general with a few thousand troops was holding the city against a growing revolutionary army of besiegers. The doctor's hospital was being filled with wounded soldiers and wounded and innocent citizens. The general had boasted he would not only hold the city for his emperor but he would also drive back the revolutionists. He had failed to do the latter and hated to admit his failure. The doctor dared to plead with him, urging him to retreat from the city and save innocent people. "*Puh chung; puh chung*" (Nothing doing; nothing doing) was all the reply he could get for the time being.

In spite of this discouraging stand, the doctor and two missionary companions, in the darkness of the night, made their way through the lines to the headquarters of the revolutionary commander. There they received assurances that the city would be spared from plunder and worse things could its surrender be brought to pass. They made their way back into the city and began to work through some of the trusted advisers of the imperial commander. A few nights later one of these came to the doctor and whispered that the imperial commander that night was quietly retreating with his army across the Yangtse River and it would be up to the doctor again to contact the revolutionists and arrange for the surrender. Before

morning the doctor was able again to reach the commander of the besieging forces; and at noon on December 1, 1911, he stood at the city gate and surrendered the city to their entering forces, gaining for the remaining Imperial regiment and the innocent citizens safety at the hands of the conquerors. He thus gained the name of the "Savior of Nanking."

In the summer of 1913 the city was again under siege. One of the President's commanding officers was the same Imperialist who had been driven from the city in 1911. Now, with his long queued troops, he was returning breathing destruction to all within Nanking's walls.

Our Drum Tower hospital by this time had become a union institution under a staff of missionary doctors, Macklin amongst them. The hospital and our nearby church were soon filled with the wounded. He was urged by doctors and Chinese citizens *again* to seek mediation for the city's sake. This he did. He found his old friend, the imperial commander, and again pled for the city. Again he received promise of amnesty should the place surrender. The movement toward surrender did not meet with the approval of the rebels.

The city gates were soon battered down and fighting took place upon the streets. The imperial commander at once had guards placed about the hospital and all mission property, but the city was looted and the business section by the river landing was burned. The doctor, torn with anxiety over his beloved city, rode on his horse out through the city gates and the streams of entering soldiers, straight to the headquarters of their commander.

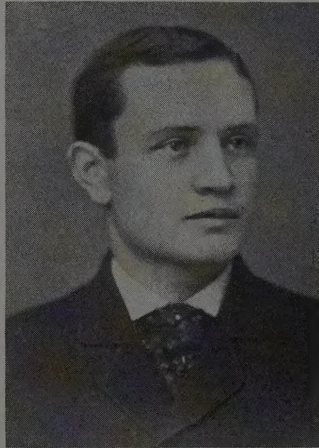
"You told me you would spare the city from looting," he cried to the old Imperialist.

"My long queued men are not looting," the commander replied.

In his characteristic way, the doctor jerked open the lapels of his shirt and answered, "Then shoot me if I tell not the truth."

Hastily directing an aide, the commander sent a company of his own guards back with the Doctor, directing them to shoot down any long queued soldier caught with loot. The city suffered but they never forgot this act of the Doctor who, for their sakes, endangered his own life. After the local fighting was quelled they heaped many honors upon him.

To them he was the personification of the Christian message he brought. He was their friend. He never betrayed them. They could stake their lives upon his word. They did not all openly accept the Christ the doctor came to offer them, but many did believe in him because of what the doctor had done among them.



Dr. Macklin in 1885

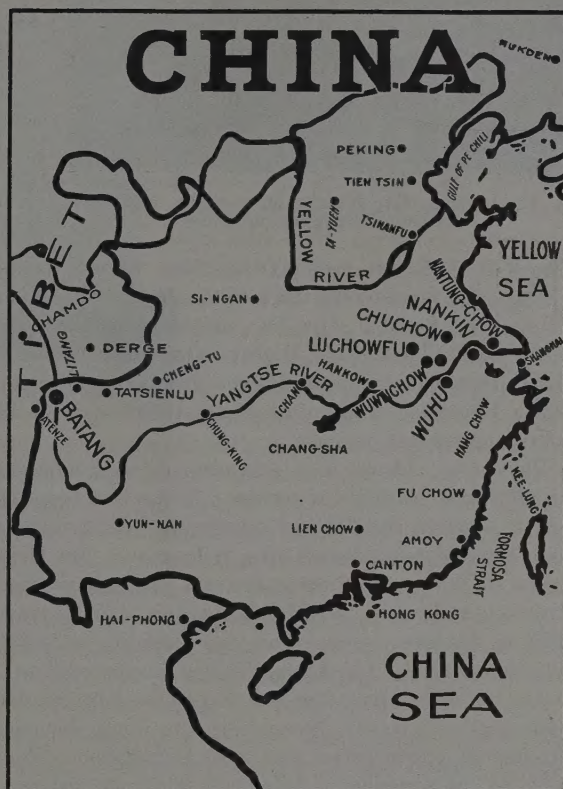
# A Half Century In China

By C. M. YOCUM

**H**E WAS sent to Japan, but he went to China. That was half a century ago and that is how we happened to enter China to carry on mission work there. There were adequate human reasons for this change in Dr. W. E. Macklin's plans, but no one looking at the central position occupied by our mission in the very heart of China's developing life could but believe that as Paul and his companions tried to enter Bithynia, "but the spirit of Jesus would not allow them," but led them on to Macedonia, so Dr. Macklin was led by the spirit into China.

Now we are about to celebrate that half century of accomplishment. In the 1934 China Convention which, by the way, was the first one to be entirely self-supporting, a resolution was passed to celebrate 1935 as the Golden Jubilee of Dr. Macklin's going to China by raising funds for a new church at the Drum Tower location where Dr. Macklin worked for so many years. Funds are even now being rapidly assembled for the successful completion of the undertaking. At a meeting attended by all of the missionaries present at the Des Moines convention, it was decided that all of our mission fields be requested to join the Chinese Christians in this celebration and that we in America join with the mission churches in making this a "Macklin Year" in our foreign missions plan. The March offering, therefore, this year is to be contributed in honor of Dr. Macklin and of his fifty years of service in China. Of course, the offering will be contributed for all our fields and not for China only. Dr. Macklin, much as he loves China, would not approve of China profiting at the expense of other fields.

Others have written in this issue of *WORLD CALL* about Dr. Macklin and his unique service in China, of some of the fruits of his and others' efforts as revealed in consecrated and trained Chinese Christians serving in many capacities, of the institutional development of the mission, of the strategic location our mission occupies and of the needs of our work there. It is left to me only to state some of the reasons why it is appropriate that we in America join with our Chinese brethren in making this fiftieth anniversary of the appointment of Dr. Macklin as a missionary a "Macklin Year" and why pastors of churches all over the country are enthusiastically laying their plans for the occasion.



Showing our mission stations in the heart of China

The man himself and his wife, Dorothy DeLany Macklin, who went to China only three years later than the doctor, are still living and are worthy of all honors both because of what they are and have accomplished for the kingdom in China. It is altogether fitting that we should let them know that we love them and appreciate to the full their immeasurable contribution to the missionary cause. The work that they did has grown mightily and while the Chinese are assuming more and more responsibility for its ongoing, yet it still remains and will remain for many decades a cooperation between Chinese and American churches, they carrying their portion, we ours. The schools, hospitals and churches are all in need of that margin of offering which will release them from bondage to a budget far too small for freedom in service. What John R. Mott said about Africa recently, to the effect that a 10 per cent increase in budget now would add just enough to effect a 50 per cent addition in results, is equally true of all our fields.

Other reasons there are also—the value in simultaneous action, the need for congregational instruction in world affairs and the necessity for corporate exercise in an unselfish task, call upon us to join with our Chinese brethren in honoring Dr. and Mrs. Macklin by sharing Christ with other peoples and nations.



R. M. Hopkins, left; John R. Mott center, visiting a Catholic institution in Congo

# "A Mighty Continent"

## Some Impressions of Africa

By ROBERT M. HOPKINS\*

NO ONE can visit Africa today without being convinced of the truth of the declaration which Dr. Royal J. Dye has long announced to our brotherhood, "Africa is a Mighty Continent." I should like to record four impressions of this mighty continent which I received at the time of my recent visit to its south and central portions.

Physically, Africa is a continent of vast expanse abounding in manifold resources. In size it is equal to North America and Europe combined. It is not only five thousand miles from Cairo to Capetown, but from Dakar on the west to Suez on the east one finds another five thousand miles. Vivid appreciation of these magnificent distances begins when one attempts to travel into the interior. The dream of Cecil Rhodes of a railroad stretching from Cairo to Capetown has not yet been realized, chiefly because of this long distance through serious obstacles that must be overcome. Fortunately the aeroplane is helping to eliminate distance. The British Imperial Airways maintain an excellent weekly service from Cairo to Capetown, and a Belgian Line makes good connections biweekly with the state steamers in the heart of the Congo. A new line to be operated jointly by French and Belgian interests from Europe across the Sahara will still further assist in making trips to Europe speedy and convenient if not economical. New railroads are also being built. It was my pleasure to travel over the Congo Ocean Railroad in French Equatorial Africa which is but one of several lines that have recently been opened in spite of the world-wide depression.

All of these arteries of travel are being opened because of the untold resources which await development in the heart of the continent. We have long associated gold and diamonds with Africa, and so we are not surprised to learn that over half of the world's supply of gold comes from the Dark Continent. But there are vast deposits of copper and many other rich minerals. Africa has almost a monopoly upon the supply of radium. Agricultural possibilities are likewise immense, while practically one-fourth of the world's water power is to be found along the Congo, not to mention the Zambezi with its unharnessed Victoria Falls.

Politically, Africa is an extension of Europe. The continent has less home rule than any other continent on the globe. Of the eleven million, five hundred thousand square miles in Africa, one-third is under the

Union Jack of Great Britain, and another third flies the tri-color of France. Belgium, Italy and Portugal each has almost a million square miles under her domain, while Spain maintains control over a vast colonial territory. The only independent countries are the little lands of Egypt, Abyssinia (Ethiopia) and Liberia, which together comprise less than 6 per cent of the continent, and one wonders sometimes how autonomous they really are.

In this connection it should be noted that the status of the Union of South Africa is one of the mooted political questions of Africa. It was being widely debated throughout the Union at the time of my visit. Allegiance to the King of England seems to be acceptable to most of the people, but to maintain even a dominion status in the British Empire is not at all satisfactory.

In consequence of these vast colonial projections one finds in Africa all the evils of absentee landlordism. The interest of the European powers is primarily financial, with the opportunity for colonization coming as a close second. In no instance is the development of the native African of first concern.

Socially, Africa presents perhaps the most complex human problem of the world. There is really a series of social problems fraught with the gravest concern to the welfare of the world. There is the language problem which is most baffling. When Livingstone opened up Africa to the world there were 858 spoken languages on the continent, only three of which had at that time been reduced to writing. There are now over 150 written languages, but they do not begin to exhaust the linguistic propensities of the people. The question of language is a delicate one in South Africa which is bilingual by government action. Portuguese Angola is also very sensitive regarding its language and is insisting that while Bibles, for example, may be printed in vernacular tongues, they must also have Portuguese on opposite pages.

Racial problems of Africa are most complicated. The difficulties of the southern states sink into insignificance in comparison with the three color lines that one faces in most of the African colonies with the preponderance of blacks. The white race is insistent upon maintaining its standard of living and its racial purity. The black race desires first of all to be left alone, but when civilization is introduced, it insists upon having to the fullest extent the benefits of the new order. While between these two are the by no means negligible numbers of

\*General Secretary, World's Sunday School Association, New York City.

colored people severely shut off from both whites and blacks.

Multitudes of these perplexed Africans are being hurled into the maelstrom of modern industrialism in a way that has brought confusion of the direst sort. Indeed it is hard to differentiate the status of hundreds of thousands from actual slavery. The regulations in many of the concessions which are governed by a system of passes are so cumbersome and confusing as to bring the greatest annoyance and in many instances real injustice and unmerited hardship.

In spite of it all, however, as Ray Phillips of Johannesburg has so aptly put it, "The Bantu Are Coming," and they are coming a hundred and thirty million strong. Unlike the American colonization of North American Indians which resulted in the rapid extinction of the red men, these Bantu are increasing as colonization is extended. Consequently these social problems become of tremendous concern not only to the future of Africa, but to the future of the whole world as well.

Religiously, Africa presents one of the greatest challenges that Christianity faces today. It has been known as the pagan continent, for its population has had only the crudest type of animistic religious development. And yet one is impressed again and again with the inheritance that these people have had religiously. They are naturally religious. Like the American Negro they accept quickly the clearer revelations of divinity that come in Christianity. Although modern missionaries have been at work in Africa for only a little over half the time that they have been in such lands as India and China, the rate of acceptance of Christianity among Africans has been more than double that found in these older lands.

No doubt a second reason for this rapid development of the missionary movement is to be found in the investment of life that has been made. Africa has truly been the "White Man's Graveyard." Since Livingstone laid down his life for his Lord in the heart of the continent, hundreds of others have given their lives for this same great cause. The toll of human life and suffering is still very great.

A recent element that has been thrust into the situation confronting evangelical Christianity is the menace of Roman Catholicism which is to be found in such colonies as the Belgian Congo and Portuguese Angola. Rome seems to envisage the heart of Africa becoming distinctly its own. The force of Roman Catholic missionaries is being multiplied at a time when Protestantism is curtailing budgets and reducing staff members. For example, in Leopoldville, the political capital of the Belgian Congo, we were told that there are now



—Emory Ross.  
Bosembe Bernard and (right) his wife Josephine

nine Protestant missionaries as over against ninety-four Roman Catholic missionaries, where the numbers but recently were about equal. On every hand one sees the evidence of increased investment by Rome of both men and money. This would not be so regrettable if many unfair advantages were not being taken of Protestantism. Again and again we were told by both missionaries and active Christian leaders of the discrimination which Protestant work must face. The impression is systematically cultivated that Roman Catholicism as the

dominant religion in both Portugal and Belgium is the domestic force at work in these colonies, while Protestantism with its representatives largely from Great Britain, the United States and Canada, is foreign. The rising tide of nationalism is therefore a force against which evangelical Christianity must contend. The great menace in the heart of Africa is no longer the Moslem forces from the north and east, but the Roman Catholic forces that are dominating the political and educational as well as the religious situation.

Faced thus by a common and militant opposition, Protestant forces for example in the Belgian Congo present a better spirit of cooperation than is to be found in almost any mission field around the world. From the native leaders as well as the missionaries has come the insistent demand that evangelical Christianity shall present a united front. It will be of interest to many to know that a recent unanimous recommendation has been made by their own representatives to more than thirty missions at work in Belgian Congo that they have but a single name for the church in Congo, the "Church of Christ."

The contribution of our brotherhood to the Christian enterprise in the heart of Africa has been one that has merited the full recognition and sincere appreciation of all the Christian forces. The names of Royal Dye, Ray Eldred, Andrew Hensey, Emory Ross, C. P. Hedges, and other of our distinguished missionaries are well known. I found Herbert Smith serving as president of the Congo

(Continued on page 28.)



—Emory Ross.

Weaving fish nets in Congo

# American Adventure

By DALE ELLIS\*

IN EARLY days when a home missionary had to travel long hard hours by horseback to reach a group to preach to, adventure was in his task. Both he and his mission received the highest respect and compelled the deepest interest.

But times have changed the physical aspects of home missions and our psychological responses. Trains, automobiles and airplanes have erased distances and difficulties. The other day I covered the ground that made Daniel Boone famous. I alighted from a train at the end of the line and was met by a modish young lady in a smart sport coupe. Then over the country where danger lurked behind every rock and tree for Daniel Boone, I was transported swiftly over a first-class highway. All that was left of the old journey was its beauty.

Because pioneering danger has dropped out, we have come to be forgetful of our missions at home. We don't know where they are, what they are, why they are or what they are accomplishing. They are too familiar to be studied for an understanding, too close to be visited for first-hand knowledge. In fact, they are just too near to be dear. The home missionaries, too, have been divested of missionary appeal. They are just ordinary people at home, unhaloed and unsung because they are so much like ourselves.

BUT the truth of the situation is that it is only from our own souls that the romance has died. There are enough distances and difficulties and dangers and daring left in American mission fields to challenge our most adventurous spirits and stir our most romantic minds. There are mountains never yet crossed, chasms yet unfathomed, rivers whose sources and outlets are yet undiscovered, forests that defy penetration, oceans whose tempests have wrecked every voyager. The men and women who go into these fields must have the finest equipment, the greatest strength, the bravest souls.

The Christian churches of America must study with new interest and new consecration the natural and human geography of our home mission fields. We must plan and perform new engineering feats, or we will find ourselves adrift in an uncharted sea of chaos and defeat.

Christian good will and fellowship must blaze clear trails across the mountains of ignorance; bring light to sunless chasms of superstition; bridge rising floods of poverty and despair; cut clearings and trails in stubborn forests of race prejudice; teach American mariners in citizenship how to steer a straight course of

justice and integrity through tempests of political intrigue and corruption; put up new signposts of Christian precepts for our nation's guidance everywhere.

It takes only a brief study of the foreigners among us to show us their plight. Across the waters on both sides of us they came, confused by the intricacies of the modern world and the superstitions of a corrupt or pagan religion. It is only logical that they soon become bound in economic slavery and fall prey to the designs of unscrupulous politics. They seldom find a friend to guide them in the unfamiliar maze. Our race pride is so much stronger than our Christianity that we, their American neighbors, pass them by on the other side, unless we stop to exploit them. The worst of this is that a foreigner's children grow away from him, and though he sees their need of guidance, they will accept none from their natural counselors. No one else takes the trouble to help them. I have been guilty of trying in other countries to excuse America for the "gang rule" in our cities by saying that it was the foreign element that made up the gangs. I thereby convicted myself and my country on two counts, those of permitting youth in America to grow up with such standards, and of permitting the gang rule to exist. Christian friendship and brotherhood could prevent the one and organized Christian love destroy the other, if it would. We may well be proud of our institute for Japanese in Los Angeles, our Mexican Institute at San Antonio, and our work among the Europeans in the coke regions of Pennsylvania. And we may also hang our heads in shame that we have no other foreign work at home.

THEN where in all the world can we find a greater challenge than with the mountain people, native Americans who yet grope for full and useful living; our Negro brothers for whose lowly life we and we only are responsible; our Indians, out of whose poverty we have carved such vast abundance; the Acadian French emptied of their own traditions and as yet unfilled by ours? Our brotherhood touches only the edges of their claims on us. When shall we meet them fully as they have need of us?

Christian America dare not longer lie in lethargy. No jungles of wild animals, swamps of deadly disease or roaring, flooded torrents ever presented more danger than do the conditions into which we have thrust our native Americans, the crowded foreign districts of our cities, the vast overchurched rural districts. Evil broods in all these places while parents and children wait the coming of Jesus' fulness of life. Who knows when the un-Christian forces arising here may

(Continued on page 28.)

\*Newly associated with Grant K. Lewis in the department of Home Missions, U. C. M. S. Former missionary to Philippine Islands.

# An Arctic Experience

By ALEXANDER McEATHRON\*



I ALWAYS smile when I read about Arctic explorations. I read of their equipment, especially their garments and footwear and wish that rural preachers might be so equipped. One does not have to go to either the North or South Pole for an Arctic experience.

I remember the winter of the great sleet storm through southern Wisconsin. The rain froze on the trees and wrecked groves and whole telephone line systems. In this portion of Wisconsin it fell in little ice pebbles about the size of B B shot to the depth of nine inches. It was on the 22nd of February. I was walking the circuit that winter and had preached on the night of the 21st at a schoolhouse. A young man had requested me to tarry over the 22nd for he wanted to get married. His license was good for only 30 days and 20 of them were past. He thought he had better use it before it ran out. He had made a trip to town with a load of bass wood bolts on the 21st; he had had bad luck and upset. Didn't get back that night but made it back—18 miles—the morning of the 22nd in that storm. I remember he got home at noon, changed his clothes and we all rolled into the bobsled and drove to the bride's house. How it did come down—the sleet. In the little house by the fire, with the wedding, and the wedding feast, we forgot about the storm and when darkness came on I got in a sled with a trapper and his family and drove to his log cabin for the night.

The sleet still fell. Before morning the wind had whipped to the north, the moisture had changed to snow. Because of appointments north of my home, I decided to go home. It was only four miles. The first two were through the creek bottom. The first half mile was sheltered. It took two hours for that first two miles—waist deep in most

places. The wind drove the snow into my clothes. It took all the beef I had to make those two miles. Sometimes I gasped for breath although my wind is always good.

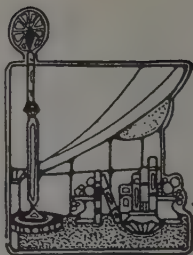
At two miles there was a house. I made for it. The man opened the door and I staggered in. He said, "Stretch right out on the cot." I said, "Nothing doing, I'm not down and out yet." But I was glad to sit down. Sometimes now I look at that two miles with its fine road, its fences and pastures and think—a sprained ankle or a broken leg would have meant death. Well, after dinner I made the other two miles under better conditions on a road, and the next day went north to my other appointments.

I remember one night walking thirteen miles. I know it was more than thirty degrees below, and besides the cold I had a cold also. The cold air made me cough and at times I thought I would cough my head off. I was carrying a dry poplar cane about six feet long—strong and light, which made a good third leg in the snow. It got colder as I dropped off the hills into the cedar swamps. There was no wind. The perspiration—yes, the perspiration—ran from under my cap onto my eyebrows. I tired of brushing it off as it formed in icicles. Finally I was seeing with just half an eye. My nose also was running and freezing over my mouth. I no longer brushed that off. I took a coughing spell and got dizzy, staggered around but knew I must not go down. I formed a tripod of that poplar cane and my two legs and hung on, rubbed the ice from one eye and walked the other three miles home.

No, I am not interested in athletics. I have always had all the contests and the exercise I need and am still having them. How cold does it get at the North Pole? I am not interested. I was never out when it was lower than 56 below zero.



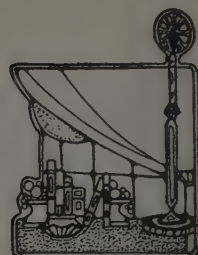
\*Home Missions pastor in Wisconsin.



# Book Chat

## Three Generations and the Farm

By C. E. LEMMON



TWO decades or more ago a college friend and I happened to be in Des Moines, Iowa, one Monday morning and read on the Y. M. C. A. blackboard that Henry Wallace was to give an exposition of the Sunday school lesson. Having been reared on Wallace's *Farmer* we looked upon this as an interesting opportunity. For two college boys this was a real experience. Henry Wallace was by every count a remarkable man. He was large of body with a great head, a kindly face, deep-set eyes, heavy eyebrows and a shock of shaggy hair. He spoke with the simple inflection of artless eloquence and I recall him as one of the fine old men of a past generation. It was not surprising to learn that his son, Henry C. Wallace, was President Harding's choice as the Secretary of Agriculture. These were men of the soil. They were men who loved the farms and the farmers.

Henry Wallace, the elder, was fortunate. He lived and worked during a period of agricultural expansion and his ample personality seemed to take on the dignity and power implicit in that growing life. But his son, Henry C. Wallace, was not so fortunate. Almost simultaneous with his elevation to the cabinet American agriculture collapsed. He saw the tragedy of it but was helpless, perhaps because he did not quite comprehend the cosmic nature of the shift in American life and partly because the nation's interest in industrial expansion and profits was so great as to overwhelm the feeble and half articulate protests of the farmer. Henry C. Wallace died in office, frustrated by a situation which he dimly saw but with which he was helpless to deal.

AND now the grandson of the pioneer, and the son of Henry C. Wallace, the Henry Wallace of the present generation, is Secretary of Agriculture during the most serious economic crisis in our history. This son of a great family may lack the picturesque personality of his grandfather but for intellectual grasp of the forces of his own day, he is not only the peer of his own family but also seems to be the leader of the administration at Washington. Wallace is a real social philosopher. His recent book *New Frontiers* is worthy of the thoughtful attention of every citizen of the land regardless of partisan political feeling or bias. Any sensible reader can easily distinguish between those chapters which deal with the details of present-day ad-

ministration and those which deal with the philosophic implications of the present situation.

THE uniqueness of Wallace as an official is his ability to look upon the present scene, a scene in which he himself is playing a part, with a degree of detachment, and describe it clearly and simply. Wallace shows that the old pioneer agriculture is gone and can never return; that the frontiers of the nation are wiped out, and that this creates an entirely new problem calling for a change in the basic rules of the game. He feels that the ability of the nation to work through this present crisis depends upon our willingness to discard voluntarily our old individualistic practices and to impose upon ourselves for the common good those rules and plans which will work for the total benefit of all the people of the nation. He is apprehensive of selfish interests and outlines what he calls the "pressure groups" who seek special privileges at the hands of the government. He is hopeful that, if we can see our problems as they really are and can face them with courage, we can steer a course between socialism and fascism, but it will have to be a modified democracy. He is very much aware of the spiritual considerations that make a civilization wholesome and stable. He seems unusually candid for a politician, in his discussion of the limitations of his own program and concedes the temporary nature of many of the practices of the government at the present hour. Wallace thinks that with fair luck and a little common sense we can attain a continuously high standard of living for all the people of the nation.

The matters considered in this book are important for the Disciples of Christ. If it is true that we are a rural people—and statistics seem to prove that it is true—it is important that we seek to comprehend this farm problem and perform a worthy service to rural life. Our days of rapid expansion as a people were coincident with the life of the pioneer Wallace, our days of retrenchment and frustration coincident with the life of the second Henry Wallace, and now we are challenged to an understanding of the service we should be to the farm communities during the lifetime of this third scion of the house of Wallace.

The other day I attended a banquet of three hundred farm leaders. They are the actual leaders in local

(Continued on page 45.)

# Oil for Mission Wheels

By EDWIN MARX

**T**ABLE serving functions, among which mission administration is generally included, are often regarded as the poor Cinderella jobs in the scale of ministries. But they are not necessarily uninteresting.

The expression, "to serve tables," refers to one of the most gracious and Christlike ministries of the early church, and one which was regarded as indispensable. The exceptional qualifications of those selected to serve, and the solemn manner in which they were ordained, indicates the high estimate put upon the office. The "deacons" were performing a ministry which had spiritual virtue in its own right, and at the same time made possible the greater success of others who performed a different kind of ministration.

In missionary work there are many services of a practical nature that are essentially contributory to the primary functions of healing, teaching and "prayer and ministry of the word." Some of this work I have been privileged to do in China.

Among the first of these is the selection, maintenance and supervision of the staff of workers, that is, of the evangelists, teachers, doctors, nurses, rural experts and others. The need for these is not argued here, but taken for granted. These hundreds of men and women of trained mind, of professional skill, of lofty purpose, with hearts full of love for God and humanity, are a priceless asset. The mission and the churches they serve have no right to trifle with their lives. We have the responsibility to provide for their physical well-being; to maintain their morale; to coordinate and supervise their efforts; to uphold standards of efficiency and discipline.

Again, material provision is necessary if work is to be well done. Land and buildings have to be acquired for residences, churches, schools and hospitals. These in turn have to be fitted out with furniture and equipment. All this property has to be preserved against loss and deterioration. Inventories of moveable articles have to be kept and checked regularly. Buildings require constant inspection and repair. As for land, acquisitive neighbors and inquisitive officials keep us busy proving where our boundary lines belong, and even that we have a title to the ground we claim; so that it behooves us to keep our title deeds

in good order, and in a place such that they are both safe and readily accessible. Altogether, the custody of mission property calls for the combined qualifications of architect, contractor and lawyer, and it consumes a great deal of time.

*You have never read an article like this. It concerns a type of mission work which is never "played up" but which has a growing importance. Read it for an understanding of why mission wheels go 'round so smoothly and so efficiently. Its author is secretary of our China Mission. His home is in Nanking.*



Edwin Marx

While missionary work is not mercenary in nature, money as a medium of carrying on is essential. Receipts are taken in by hospitals and schools for their services, and offerings are collected by the churches. All these in turn are expended for support of the staff and for current expenses of the work. In the China Mission the total sums handled approach Yuan 500,000, annually. With proper attention to fiscal methods it is possible to increase the income and thus to advance self-support. Disbursements must be regulated by carefully prepared and approved budgets and suitable budget control. Accounts must be scrupulously kept and audited. Less than this is not faithful stewardship. But these results do not occur by chance or merely through good intentions.

The gospel is a leaven working in a social environment. As circumstances change, the missionary program must undergo constant readjustment. While the entire group shares democratically in decisions affecting policy, much preliminary work has to precede the making of a decision. Facts must be gathered and sifted; studies have to be made; various ideas about any proposed change have to be correlated and recommendations drawn up in form for consideration. All these things have to be done before the deliberative body meets, if sound decisions are to be reached. And after policies are adopted, they do not automatically carry themselves out to realization in practice. Somebody has to see to that.

The book, *Rethinking Missions*, says, "It is doubtful whether any enterprise dependent entirely on continuous giving has so long sustained the interest of so many people as has the foreign mission. Its continuity has not been that of invested funds, but of perennially renewed sacrifice springing from persistent belief in its objects."

This perennial interest of the loyal supporters of missions is nourished on the knowledge they have of the enterprise, and would soon cease if they were not supplied with a constant stream of reports from the fields. This makes necessary a considerable amount of writing. Naturally, as much as possible of this

should be direct and personally done by the individual workers. But it does not all have to be personal, and there is much publicity material that can be prepared by a central administrative department, thus saving so much time and strength of the individual workers.

From the foregoing we get a picture of the missionary administration which is not simple, but extensive and complex. It calls for special abilities and training, not second to those required in any other phase of the work.

In practice, missions have had two ways of providing for these duties. One was to retain the traditional division of missionary work into only the three categories of evangelistic, educational and medical. According to this, every missionary and national worker is classified under one of these departments, and is expected to give the major part of his time to work of the type indicated. Then, in such parts of his time as he can salvage from his "main task," he gratuitously or by compulsion of circumstances, takes responsibility for such administrative duties as those described above. Often it happens under this haphazard arrangement that the missionary or national worker has to perform duties for which he has no inclination, and not even elementary preparation. Of course, in such case, the duties often are exceedingly irksome, and lead to deep dissatisfaction; when persons whose hearts and skill are in healing, teaching or "prayer and ministry of the word," find themselves laden with chores such as supervision of staff, handling of funds, keeping accounts, superintending buildings and equipment, and attending endless committee meetings, they not unnaturally chafe against such sidetracking.

We believe that the China Mission, like some others of which the number is yet too few, has found a more excellent way, by establishing a fourth department of work, giving distinct recognition to the administrative duties. The workers in this department are selected with a view to their aptitude for this type of work, and are expected to have or to acquire the special training requisite for the position. The time required to perform this work is provided for in their regular schedules, whether on a full-time or a part-time basis. The mission has officially gone on record as considering this type of service equally sacred and valuable to the churches with the other lines of

work, and have lived up to this pronouncement.

To head the administrative department they set apart their foremost Chinese leader, who was also their ablest preacher. They provided a central office with equipment and staff as adequate as their resources allowed. The members of the administrative staff have received the consistent, loyal support of the Mission and churches in China. They have felt no disposition to depreciate this kind of service as mere "overhead" or "table serving." The administration has been treated on an equality with other departments. At the same time we believe that the greater economy and effectiveness obtained through this specialization and division of labor,



Sage Chapel, Nanking University

has relieved some of the strain on the sorely pressed evangelists, teachers and medical staff, thus enabling them to accomplish more of the aims on which their hearts were primarily set. The whole purpose we have had in view was the same as that described in the twelfth chapter of First Corinthians, "diversities of gifts, but the same Spirit, diversities of ministrations, but the same Lord."

Two further comments need to be offered in conclusion.

First, the duties performed by the administrative department not merely make it possible for others to carry on their ministries of mercy and of character building, but these administrative services themselves are spiritual and character building. In the process of administering property and funds, supervising personnel and adjusting policies of work, and in the interaction of personalities upon one another, is a real opportunity for building Christian character. In a sense this is the test of Christian living, for which evangelism, prayer and worship are preparatory. For this reason, administration should not be viewed as something merely routine, uninteresting or unimportant.

Second, the assumption is frequently made that there is no place in missionary administration for foreign missionaries. This view is based largely on the routine, unimaginative conception of the administrative function. The assumption does not find support in our China Mission experience. So far, we have found the same opportunity and need for sharing the responsibility, experience and labor of this department between Chinese and missionaries, that we find in other departments.

# A President for Butler



**W**IDESPREAD approval has met the recent announcement at Butler University, Indianapolis, of the election of Dr. James William Putnam to the presidency of the institution. Alumni, faculty, students and friends of the university have commended the Butler board of trustees for their wise selection.

Dr. Putnam is peculiarly well qualified for his new post. On three different occasions he has been called to the acting presidency of the institution and has proved his worth as an administrator. He has served in almost every administrative position available at Butler during his twenty-six years on her staff.

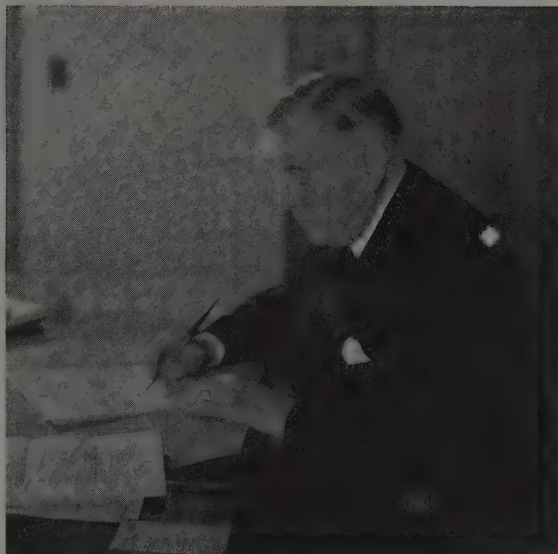
Coming to Butler in 1909, Dr. Putnam first served as professor of economics, later was named head of the department, then he was promoted to registrar, and in 1919 was voted the post of vice-president and dean of the college of liberal arts and sciences. He held the two last named positions until his elevation to the presidency in January.

For a number of years Dr. Putnam was director of the Butler summer session and under his management the special term showed great increases in enrollment and offerings. He has served as director of the evening division with like successes.

Dr. Putnam's interests have not been confined to the Butler campus. For several years he has been a member of the Board of Education of the Disciples of Christ and is vice-president of the Board of Temperance and Social Welfare. He and Mrs. Putnam are now members of Central Christian Church in Indianapolis and were active in Downey Avenue Church for many years.

Organizations which owe their founding partially to Dr. Putnam are the Indiana School Men's Club and the Indiana Association of Economists and Sociologists. He is a charter member of both and has served as president of the two organizations. At the present time Dr. Putnam is a member of the board of directors of the Indianapolis Chamber of Commerce and belongs to various civic and charitable groups in the city.

Beginning his teaching career at the age of eighteen, Dr. Putnam has devoted his life to education. His first teaching post was in a small country school near Mount Sterling, Illinois, his birthplace. His career has led him to the faculties of Illinois College, his Alma Mater, Northwestern University, the University of Missouri and Butler University. Dr. Putnam has always taught economics.



President J. W. Putnam

Leading institutions have contributed to Dr. Putnam's own training. After graduation from Illinois College in 1894, he attended Chicago University, Cornell University and the University of Wisconsin. He holds the Bachelor of Philosophy, Master of Arts and Doctor of Philosophy degrees.

Dr. and Mrs. Putnam's home near the campus in Indianapolis is a rendezvous for students and faculty members. That Dr. Putnam should be the new president is the most natural thing that could have happened in the minds of those closely associated with the university. Students and faculty have become so accustomed to looking to Dr. Putnam for leadership that his elevation to the presidency will mean no change in their attitude toward him—just a feeling that he is now president in name as well as in fact.

Dr. Gino A. Ratti, head of the Butler University department of romance languages, has recently been named acting dean of the college of liberal arts to succeed Dr. Putnam. Dr. Ratti will serve throughout the second semester of the current school year.

Dr. Ratti has been a member of the Butler staff for fifteen years. He came to the university in 1920 following positions on the faculties of Northwestern University and the University of Washington and holds the A.B. and M.A. degrees from Middlebury College and his doctorate from the University of Grenoble in France. He has done advanced study at the Sorbonne in Paris and the University of Florence.

A second faculty change at Butler is the appointment of Charles E. Stevens to succeed the late Dr. Frank H. Streightoff of the economics department who died in January. Mr. Stevens is engaged in the accounting business in Indianapolis and has taught several evening courses for the university.

# Some Intangibles of Medical Missions

By G. L. HAGMAN, M.D.\*



Meet Dr. Hagman and his adopted Chinese daughters, Louise and Barbara

THE speaker at a Rotary Club meeting brought his fist down upon the dinner table with a resounding bang. "Gentlemen, that vibration, scientists tell us, traveled down through the table leg into the earth and if unopposed by a counter vibration on the other side of the earth would eventually reach China." That is not difficult to believe when we sit before our radio and hear plainly the "voice of Hollywood," realizing that the vibrations are set up by the vocal cords of the broadcaster 3,000 miles away.

In 1911 vibrations in Chinese hearts against the Manchu government under the leadership of Dr. Sun Yat Sen resulted in the overthrow of the Manchu dynasty. Dr. Sun, a medical man, had been strongly influenced by medical missions.

Jesus Christ, the first medical missionary to Palestine, set the world vibrating with a new principle in living. His whole life was a demonstration of the new life principle from which he withheld nothing. A considerable portion of his time was spent in healing the sick. He went about doing good. It is largely his life, now living in the lives of the 400 medical missionaries and many Christian Chinese physicians and nurses, which is the driving power in mission hospitals in China today. The work of these is a daily demonstration of his aggressive love overcoming evil with good. Each of the 400 mission hospitals is a center, radiating vibrations of good will.

\*Medical missionary to China at home on furlough.

Fulton Liu, the thirteen-year-old son of well-educated, intelligent Christian parents living in Nanking, came to the Nantungchow Christian Hospital after having been treated in government and civil hospitals in Shanghai and elsewhere. The boy had been confined to bed for two years with tuberculosis of the spine. The abscesses were discharging pus. His disease caused great concern to his devoted parents. In the Christian Hospital at Nantungchow he was treated by sunshine and light from a quartz lamp as well as by a surgical operation. A section of bone was taken from his shin and grafted into the spinal column. Following this treatment the lad went on to complete recovery. A recent letter from him tells of his great delight in being able to swim, ride the bicycle and play games with the other normal boys. He sent the snapshot printed herewith. Fulton is able to draw and paint well. He amused himself and others with these artistic endeavors while convalescing following his operation. The successful outcome following this case was in no small part due to the fine cooperation of the intelligent parents. Shortly after her arrival in Nantungchow the mother went shopping in a large cloth store. Mrs. Liu was educated in mission schools. She is well poised and has an attractive manner. Her attitude during the purchases so favorably impressed the clerks in the store that upon her departure one said, "You are associated with the Christian Hospital, are you not?"

Shui-moh, a country boy seven years old, picked up some virulent germs. He was violently sick with high fever and intense pain in his right leg. A Chinese doctor was called who prescribed a brew of herbs and *gao yoh* (a black plaster) to the leg. In spite of this treatment his fever and pain continued for many days. Finally the pus worked its way out from the shin bone and when it broke through the skin his fever and pain left the little patient. Weak and anemic from the severe infection, he was unable to leave his bed for many weeks. The pus continued to drain from the diseased bone and the lad was unable to walk for a whole year. Then a relative appeared who had been cured of tuberculosis at the Christian Hospital at Nantungchow. He told them how during his hospital experience he had seen other patients cured of this same bone disease by surgical operation. He was very enthusiastic in relating how he had seen a blind man cured and others relieved of large tumors. He told of a woman with cancer of the breast and of an old man with a carbuncle of the back ten inches in diameter, both of whom

were cured by operations. He said he had peeked in the operating room and seen a man's foot amputated when it was entirely black with gangrene. He had seen the American doctor stick a needle into a man's back. Fluid like water came from the needle. This was mixed with some white powder and injected into the back. Very dramatically he described how the doctor sawed the bones across while the patient quietly lay there on the table talking to the nurse who sat by his side. He said all of the other patients who peeked through the operating room window, declared with him that the American doctor surely was a wizard. He urged the mother immediately to take her son to this doctor. It was declared that the foreign doctor had cured innumerable diseases which the Chinese doctors say are incurable. There are seventy-six beds in the hospital and he said, "Last spring I saw patients begging to be taken in but some had to return home because there were no empty beds."

The parents of Shui-moh declared they could not finance the trip to the distant hospital. The gracious relative agreed to help and set about organizing a loan group from among the neighbors. Eight of them united in advancing two dollars apiece. Their interest would be received in the form of eight feasts during the year. Each contributor to the loan would receive his two dollars in turn at each feast. With finances thus provided, the mother and son, one on either side of a wheelbarrow, started on the three-mile ride to the canal where a boat could be taken for the long ride directly to the hospital gate. Soon after coming to the hospital an x-ray of the boy's leg was taken. The whole shin bone was found to be riddled with infection. It was an advanced and severe case of osteomyelitis. The little patient and his mother had their minds all ready for an operation. Before starting on the journey the mother had slipped away to the temple. There she had inquired of the idol whether or not it were an auspicious time for an operation upon her son. The answer, drawn from a bundle of bamboo sticks, said "yes." At operation on the following day, the larger part of the shin bone was removed by chisel. Only the ends and a thin strip behind of sound bone remained. Two weeks after operation he returned home. By use of the Orr method of treatment following the radical operation the little patient in four months had grown a new bone. Then he visited the hospital once a month for a change of dressing. The new bone has entirely filled in the defect. Now the little patient is strong and can walk without a limp. One can picture

the joy with which the lending neighbors gather for their successive feasts and even greater is that mother's happiness over her son's recovery.

Chang Shu-hen entered the Nurses' Training School with strabismus. Her eyes were so badly crossed that the iris of only one could be seen at a time. She was in one of the first nurses' training classes for girls. Since that time nursing as a profession for girls has become so popular that pupils with such a handicap can be rejected. At the time of admission to the school she was invited to have an operation for correction of the ocular defect but refrained. Later after seeing

many successful operations, she requested the surgical correction of her eyes. It was successful and now her eyes appear entirely normal. She later came into living relationship with Jesus Christ and manifested a changed life. The character of her work was changed and her attitude to all improved.

Recent years have witnessed marked advances in medical practice in China. As yet, however, only a very small percentage of the mass of people are able to have the advantage of scientific medical practice as it is known in the West.

In the majority of communities where they exist, mission hospitals in China have until the present time set a higher standard in the practice of Western medicine. The



Fulton Liu

mission hospital has introduced scientific medicine into the community. Its doctors have, in a Christlike manner, patiently and persistently overcome evil with good. Ignorance and superstition have given way to truth. The trail has been blazed. Western medical practice is coming into its own. More and more are its methods coming to be desired by this four hundred and fifty million. The mission hospital has introduced into its community Chinese doctors and nurses; it has trained them and taught the people to accept them. Now these pupils are establishing indigenous institutions. In rare instances they are coming to be better equipped than the adjacent mission institution. Christ's demand is that the hospitals which represent him shall honor his name by a higher and ever higher standard of medical practice. The vibrations of his love extend into all phases of truth. He comes with abundance in the physical life as well as in the spiritual. His representatives must set up the same vibrations.

The man who tries to come at Christ through a creed satisfying to his intellect will not find him. He is life and a creed is a formula; he is the sun and a creed is a candle.—*Russell Henry Stafford.*

# China's Youth On the March

By EDNA WHIPPLE GISH\*

FOR two decades we were saying in America, "The world moves forward on the feet of little children." Our Chinese friends say we emphasize care of children while they emphasize care of the aged. Returning to America after an absence of eight years, I am impressed with the fact that we are now in a period of new emphasis on youth movements. This is even more true in the country where I have been working. China is literally moving forward on the feet of youth.

If we would reach China today we must capture the imagination and touch the heartstrings of her several thousand leading young people. This will require deep faith, earnest prayer and a strong forward move. We who are accustomed to public offices being held by men of mature years, can hardly picture the Nanking government, with the majority of her officials young men and women barely out of college or fresh from graduate work abroad. A few statesmen of exceptional ability furnish older leadership, but it is only within very recent years that adequate educational opportunities have been at hand.

Youth accepts no counterfeits. She probes the depths of life and demands reality. With undaunted courage she is flinging herself into the problems of China's need and sacrificing her all on the altar of her country in the mass education movement, in rural reconstruction, in the new comprehensive military program, and many other national efforts.

These movements start in Nanking, the capital and greatest educational center. Central University, which is a government school, has several thousand students, and is a nucleus for student activities. The National Military Academy is also a large institution, and there are a number of government middle and normal schools in the city.

I am sure it is not by chance that we find the work of our own mission centered in this city which controls the future of China's 425,000,000 people. In a

time when no man knew the tides and currents of today God led Dr. W. E. Macklin to select Nanking for the beginning of our work, and from there we have spread to other important cities and rural communities. In Nanking we have three church centers, besides part in a large hospital, and about 3,000 students in our own and union institutions.

The Christian schools are outstanding for their fine contribution to national leadership. Our churches are strategically located: one near the Drum Tower is in the midst of the university district and the new residence section. The second, commonly called the South Gate Church, is on the main business street, right in the heart of the old city, having thousands upon thousands of people crowded around us. The third church is a mission venture of our Chinese churches themselves, and is located at the river port.

Coming up through these churches and out from our schools, every year splendid Christian young people enter numerous avenues of service. Charles Yung En, son of one of our pastors in the Chuchow district, recently graduated from Nanking University agricultural department. He is now in charge of the Anhwei Provincial Farm of Agriculture and Forestry at Laiu An, near Luchowfu. Wang Chi Tien, who just finished the seminary in June, 1934, is directing

children's work connected with the reconstruction program of General Chiang Kai-shek in the communist area of Kiangsu. These are only examples which could be repeated many times for all of our institutions, as our own graduates adequately prepared and with the highest Christian ideals swing out into these challenging fields.

Connected with our own mission work are a large number of unusually talented and deeply consecrated young people. I will mention only four of our Nanking group, and to them might be added such a long list in all our stations that one hesitates to select. Dr. Stephen Wei, dean of the College of Science in the University of Nanking, is a young man from our



Shades of Old China!

A street cleaners' parade on the beautiful wide street which replaced a very narrow one. Entrance to South Gate Community Center in center of picture. The Indiana Building is just across the street to the right.

\*At home on furlough from China.

Drum Tower Church. Outstanding in his own field, he is a favorite with all the students. No matter how swamped with university business, he always has time for Christian work. He is the very efficient chairman of our South Gate school board, and leads us through almost unsurmountable difficulties. Miss Anna Chen, for a number of years principal of our Christian Girls' School, carrying it through the trying year of 1927, is now acting dean in the Bible Teachers' Training School and rendering most excellent service in the department of religious education.

Miss Edith Wang has been for more than eight years the faithful principal of our South Gate Girls' School. Her brother is at present in charge of the Bank of China for all Manchuria; yet Miss Wang gladly serves the Mission for a very low salary and rejoices to share in all the work of the church. Dr. Luther Shao, so beautifully described in Mr. Hunter's December WORLD CALL article, is giving his all in the cause of Christ at South Gate, having as his motto, "A grain of wheat except it fall into the earth and die abideth by itself alone, but if it die it beareth much fruit."

May I speak of just two Nanking students abroad? Charles Hu is studying this year in Berkeley, California. He is from a Mohammedan family and his father owns a large tea house in Nanking. Charles became a Christian in our South Gate Boys' Middle School and has had many problems to meet because of his faith. He had a brilliant record in the University of Nanking and after graduation became an assistant professor there. After making a trip to Russia for the Nationalist Party in China, the government sent him to America for a year's study, after which he will spend a year studying in Europe before returning to China.

Tsai Ru Ling also became a Christian in our South Gate Boys' Middle School, and after finishing his course in the University of Nanking, he came at once to South Gate, where he was for two years the very able principal of our Boys' School. This winter he has completed a course in the University of Paris and secured his Doctor's degree in social economics. He will take some studies in Chicago this spring.

Among our large number of un-



T'ao Sing Yü

President elect for 1935 Young People's Summer Conference.

schools, where he last year served as superintendent, and is this year secretary for the entire children's division. Having completed our South Gate school, he is now studying in the University Senior Middle School.

We have comparatively few capable older leaders, and the task is heavy. Youth needs help. These young people crave strong, sympathetic guidance. Having found Christ, they believe with us that he is the only hope for their people. Of our seventy or eighty young people who meet in conference every summer all but about a half dozen would be willing to go into full-time Christian service. Our great rural areas around Luchowfu and Nantungchow remain almost untouched and we are barely grazing the surface of possible city work.

Young people are plastic and they want the best. Last spring when General Chiang launched the New Life Movement for social betterment throughout China, within less than three months' time it had two million pledged adherents. There will never again be a generation in which there is such an overwhelming majority of young leadership; but these leaders are growing older fast and definite convictions regarding the whole world and all her religions are being set. A new nation is now evolving, and they are seeking the right way. This is the greatest opportunity Christian missions has ever had in China; but while we wait, time flies. China is traveling at youth-speed and who can calculate her rate?



Shi Bing-teh

Conference president for 1934 and for two years secretary for children's division of religious education department of South Gate, Nanking, China.

# We Break New Seas Today

By HAROLD E. FEY\*

THE World War precipitated a growing protest of Christians against nationalism and militarism. Early in the war a group of missionary leaders met in England and formed what they called the "Fellowship of Reconciliation." Squarely opposing the war, they endured persecutions like those inflicted on the early Christians. But they persisted in their convictions of the reality of brotherhood and the sinfulness of war, and soon Henry T. Hodgkin, one of their number, visited America. Here he met a number of people who came to share his convictions. Among them were Paul Jones, Protestant Episcopal Bishop of Utah, Kirby Page, then a graduate student working as secretary to Sherwood Eddy, John Nevin Sayre and Norman Thomas, then young ministers in New York City. These and others banded themselves together into a fellowship similar to the one in England.

Here the same sufferings were repeated. Devere Allen describes them: "Men were beaten, they had their eyes gouged to the point of severe injury; they were stripped and scrubbed with brooms; they were plunged for long periods under cold showers when previously exhausted from forced and useless labor; they were chained in solitary confinement to the doors of their cells for nine hours a day; they were subjected to a stream of water from a firehose held directly against their faces for two hours at a time."

AFTER the war the Fellowship of Reconciliation entered upon a period of growth. Dr. Hodgkin carried it to China and other missionaries took its principles to other lands. Its members became influential in the formation of the Institute of Pacific Relations, and other peace-bringing agencies in the Far East. The American branch of the Fellowship has outlined its purpose as follows:

"We refuse to participate in any war, or to sanction military preparations; we work to abolish war and to foster good will among nations, races and classes;

"We strive to build a social order which will suffer no individual or group to be exploited for the profit or pleasure of another, and which will assure to all the means for realizing the best possibilities of life;

"We advocate such ways of dealing with offenders

against society as shall transform the wrongdoer rather than inflict retributive punishment;

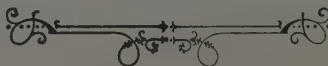
"We endeavor to show reverence for personality—in the home, in the education of children, in association with those of other classes, nationalities and races;

"We seek to avoid bitterness and contention, and to maintain the spirit of self-giving love while engaged in the struggle to achieve these purposes."

ALTHOUGH it has only 8,000 members in this country, the Fellowship of Reconciliation is, in my judgment, one of the most significant signs of the new times into which we are entering. It is a portent of a new civilization which deliberately generates in its citizens a patriotism of humanity, and which values all lesser loyalties in terms of this primary allegiance. It is the forerunner of the day when men, weary of temporary national civilizations which periodically collapse into the twin barbarisms of war and economic chaos, finally set out to build a permanent world civilization on Jesus' pattern of the Kingdom of God, using his motive, which is still love, and his method, which has always been cooperation.

Six years ago God led us out across the Pacific Ocean to exalt the Prince of Peace among a people smarting under the indignity of foreign rule, who viewed America across the chasm dugged by our militarism and our greed for gain. From that distance we saw our native land, strong in body but sick in soul; Christian in name but nationalist and pagan in spirit; potentially the hope of the world but actually its leader in a suicidal race of armaments. "Go back and preach peace to America" God seemed to say when we were brought home from the Philippines on account of the depression. Through the editorial pages of this magazine I have tried to obey that mandate so far as its purpose permitted. Recently the invitation to become secretary of the American branch of the Fellowship of Reconciliation opened the opportunity of giving all my time to the ministry of world peace, economic justice and interracial good will. In this brief message I have tried to suggest to my beloved friends in the great WORLD CALL family why I find it impossible to decline, and why I hope for your blessing and your prayers.

\*Mr. Fey's address is Fellowship of Reconciliation, 2929 Broadway, New York.



# "She's Just Away"

## A Tribute

By MAUDE LUCAS RUMPLER\*

THE mystery of life and death ever abides with us. Each year brings with it the passing of some valued friend, the charm of whose daily living enriched and ennobled the world in which she moved. To those who knew Mrs. Rebecca C. Tilley only in the later years of her life, her most outstanding characteristic appeared to be her deep and abiding faith in God. Her conversation and her prayers radiated that faith and her presence was a benediction in any meeting of the church. She had learned the secret of practicing the presence of God. Mrs. Tilley had come to her understanding of life through experiences that might have completely baffled and crushed one of less heroic fiber.

Romance, adventure, pioneering in a new country, sorrow, deep and abiding, suddenly thrust upon her, the entire care of a family, honors extended to her by friends and by her church, a calm waiting for the sunset, each has been a part of a life journey that covered exactly eighty-four years and six months.

Born in London, England, Rebecca Charlotte Comfort grew to young womanhood in her native land. Her physical beauty would have distinguished her anywhere, but combined with her spiritual desires it made her very attractive to a young Baptist graduate of C. H. Spurgeon's College, James Tilley. They plighted their troth and later he bade her good-bye and departed for Jamaica where he became a pioneer missionary to the people of the island. He was supported by a business firm in England because of the scarcity of funds in the missionary treasury of the Baptist Church. Five years later Miss Comfort embarked on the long journey to be married to Mr. Tilley. It took courage for a young woman to start alone on a trip of five thousand miles in those days. After a three-week voyage she arrived in Kingston, Jamaica. They were married in the little Christian chapel by W. H. Williams, the missionary in charge of the mission supported by the Christian Woman's Board of Missions, for Mr. Tilley had decided to cast his lot with the Christian missionary group. So the Tilleys became a part of the first missionary work opened by the Christian Woman's Board of Missions.

Once when Mrs. Tilley was seriously ill, a terrible cyclone visited the island and the entire house except the room in which she lay was blown to pieces and one whole side and the roof of that was open to wind and rain. Her husband sheltered her as best he could with an umbrella.

After five years' service Mr. Tilley received a fur-

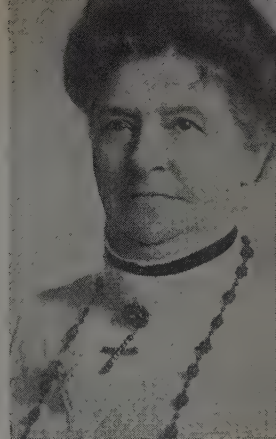
lough. He brought his family to the United States, locating in Lexington, Kentucky, where he entered Transylvania College to take a special Bible course. Later he assumed the pastorate of the Christian Church at Corydon, Indiana.

His untimely death in October, 1887, closed his ministry on earth. When they knew he must go, for pneumonia claimed him, Mrs. Tilley said to him: "I cannot let you go and leave me with these four babies." His reply was, "I fear I must, but I leave you in the care of our heavenly Father and I shall be waiting for you."

She thought seriously of returning to England to her own family but was persuaded by friends to come with her children to Indianapolis. For some time the Christian Woman's Board of Missions had its headquarters in two rooms in Mrs. Tilley's home. An expert needlewoman, Mrs. Tilley supported her girls with her own hands until they were able to assume their own obligations.

Mrs. Tilley remained in Indianapolis where she served as resident member of the Christian Woman's Board of Missions. Her experience on the mission field was of invaluable assistance in the board meetings.

The last years of her life were happy because of the tender care she received from her daughters and grandchildren. Mrs. Tilley was heroic in heart, inflexible in purpose, a woman whose faith in God was immovable.



Mrs. Tilley at Sixty-five years of age

### Sundown

Sundown—and the thrush's lay  
At close of Day—  
And all is well!  
For me the curfew bell  
Is ringing  
And the thrush is singing,  
While I go my way  
At end of Day,  
Nor question why  
The Day should die  
Nor I—  
Assured of this:  
The sun will kiss  
The World awake,  
And I shall take  
My journey where  
The Morning fair  
Shall lead me,  
Where Love needs me;  
And I shall be glad,  
As when a little lad  
I ventured out  
With happy shout  
Into the clover,  
With the sunshine over  
All the butterflies  
And lifting skies  
And thrush's lay  
At break of Day!

—CHARLES BLANCHARD.

\*Prominent lay member of Central Church, Indianapolis.

# Personalities

By FRA EDGARDUS

AT WHAT age is a preacher the most effective? That depends. It is reported that Madame Schumann-Heink said: "I do not want to hear a preacher who is under fifty." That is hard on the younger men. What she meant was that until the preacher has experienced the religion which he preaches, and filtered it through his personality, he cannot, however brilliant he may be, speak with great power to the mature mind. I should say that a preacher is at his best when he is best prepared in heart and mind and soul—whatever his age. All the same it is most heartening to find that among the Disciples some of the greatest voices of our living prophets have either reached or passed the age of sixty. Behold this luminous company—George Hamilton Combs, Cleo M. Chilton, Hugh McLellan, Burriss Jenkins, A. W. Fortune, Frederick W. Burnham, P. H. Welshimer, Herbert L. Willett, George A. Campbell and R. H. Miller. Since these men give their ages in *Who's Who in America*, I feel that I am not taking undue liberties in this paragraph. This list is not meant to be complete.

At Amory, Mississippi, lives Marshall Wingfield, Virginian by birth, historian by environment and inclination, preacher by the call of Christ. He is one of our honored and able ministers who began his education at Johnson Bible College, continued it at Texas Christian University, and rounded it out at Union Theological Seminary. He is the author of *History of Caroline County, Virginia*. If you don't know your Virginia you will be surprised to find that old Caroline County contributed a galaxy of notables to the nation, particularly the famous John Taylor, who out-Jeffersoned Jefferson in democratic ideas. Watch Wingfield. He is just beginning!



F. E. Davison

F. E. Davison, affectionately known as "Davie," is doing a distinctive work in the Oak Park Church, Illinois, but in addition he has made our entire brotherhood his debtor by his conspicuous success in the conduct of the communion service at our National Conventions. Into this leadership he has put artistry, reverence, excellent taste, and attention to the minutest detail. The communion hour at Des Moines last October was memorable. The observance had a minimum of appropriate ritual and was ever so impressive. It was unhurried and moved unchecked toward a glorious climax.

The A. D. Harmons have cause for righteous pride. The new president of William Woods College is their son Henry G., graduate of Cotner, with graduate work

in Transylvania, and the universities of Nebraska, Chicago, Missouri and Minnesota, with a teaching year spent in China. Henry, young, upstanding and handsome, faces a rosy future. Then there is Margueritte Harmon Bro, his sister, who writes books, plays and essays, not only with charm but also with an intellectual forthrightness that is most delightful. Her recent article, published in *The Christian Century*, on "The Sunday School: Asset or Liability?" is astonishingly searching and hopefully disturbing.

Homer J. Armstrong is ministering to a church in Duluth, Minnesota, of Baptists and Disciples, and doing it successfully. To the extent of my knowledge this is the most heartening example of a consummation devoutly to be wished, namely: the marriage of Baptist churches with congregations of the Disciples of Christ. It should be worth a long journey to Duluth to see the working of this union, and to feel the spirit of comradeship in Him who prayed for the oneness of all his followers.

George A. Miller is now pastor emeritus of First Church, Omaha. His ministry has been long and fruitful. He put in thirteen busy years at First Church, Covington; sixteen aggressive years at Ninth Street, Washington, and ten constructive years at Omaha. George A. is one of the best all-round ministers of my knowledge. As a pastor, his hand was on everything in his church, not objectionably so, but guiding, shaping, blessing. I doubt if any man in our ministry has preached so often and so helpfully on the Books of the Bible. I recall that he once tackled the Song of Solomon, and what is more, made the sermon interesting and practical, without resorting to the allegorical method. For this honored and able preacher, we pray "at eventime it shall be light."



George A. Miller



Wallace R. Bacon

My reference to hobbies last month seems to have interested many readers. I have a lengthy and interesting letter from Ernest C. Mobley of Little Rock, Arkansas, who says that Wallace R. Bacon, minister of First Church at Fort Smith, in addition to being an able preacher and a public-spirited citizen is a carpenter of merit. Most of the furniture in his home is the product of his craftsmanship. He carves in wood artistically, designs his own furniture and builds it in his shop next to his garage.

# Religious Education's Silver Anniversary

**H**OW time flies! It was only twenty-five years ago that the first full-time national secretary of Religious Education was called into service by the American Christian Missionary Society as the head of a newly inaugurated department of Bible school work. The years since that time have constituted a distinct era in the annals of Sunday school work and the total educational program of the local church. During these years, hundreds of thousands of Sunday school teachers have given time from busy schedules to the teaching of the Bible and the precepts of religion. During these years a staff of national and state directors have consecrated their lives to helping our churches to the higher levels of achievement in the task of character building. These short years have been filled with the vision, the sacrifice, the struggle and the achievements of those who have attempted to exalt the Master Teacher and follow in his steps.

At the end of this quarter century, it seems proper that our churches should take time to review the record of these years, restudy their objectives of yesterday, measure the progress of the past, evaluate our present goals and activities, and plan for a better tomorrow in the Christian training of the childhood of today and American citizens of tomorrow. It is proper also that this observance shall be planned and projected by the department and staff which is today's successor and expression of the work nobly conceived though simply begun a quarter of a century ago.

If in a quarter of a century there are achievements worthy of our memory, these achievements are in the local church annals. If there is a need for recharting our course or modifying our future plan of action, this also is in the interest of human needs and of the local church which has major responsibility for meeting it.

As we face the next quarter of a century, it must be faced with the challenging view of the great task yet to be accomplished. With this in mind it is logical that the phases of our observance should include the following:

1. A review of the past years, participated in by small groups in every local church, in the state and nation.

2. A celebration of progress in which we humbly take cognizance of achievement without forgetting those failures or errors which have modified the potential capacity of the years for achievement.

3. A memorialization of those who have served the cause nobly. Leaders of today may have fellowship with and be inspired by their predecessors in service.

4. A planning of great objectives, emphases and undertakings for another quarter of a century of progress.

As indicated, each phase of the observance has local church, state and national aspects without which it cannot be complete. For that reason the Religious Education department proposes to provide source suggestions which can be drawn in planning the activities of the local group, in planning special meetings of state commissions of Religious Education, and in planning our annual staff administrative conference. It is hoped that such planning will utilize religious education work in the local church, district and state, international and world conventions.

The tools of our observance will be varied and reported in detail later. Among them will be a pageant, a pictorial booklet, a history of religious education, a source booklet for state commissions and a source booklet for local churches. Out of the observance itself it is hoped that there will eventuate a decade program of the national department. All state commissions and thousands of our local churches geared together toward a common objective—changed lives and a changed social order.

This program-building side of the observance is the most important one and it should be kept in mind that no new processes of program-building will necessarily be instituted. With the national department, the state with organized committees or commissions, and in many local churches, the observance will provide the occasion for more careful planning for unity of effort and a better focus of brotherhood attention on any program which is finally undertaken.

—V. A. SLY.

## Convention On Foreign Soil

**M**ANY of our people have been attending our annual conventions for many, many years, but none have previously enjoyed the unique experience of meeting in convention in a country separated from America by thousands of miles of water.

Interest in the Second World Convention of Churches of Christ, meeting in De Monfort Hall, Leicester, England, August 7-12, 1935, continues to increase. Hundreds are asking for rates, plans and arrangements, and scores have already booked by making deposit of \$25.00 and securing stateroom assignments.

The Campbells came over from the Old World to this new country with a new vision of religious freedom and liberty. On July 29, when the "Britannic" sails out of New York harbor, it will carry to the Old World hundreds of persons identified with that movement in which the Campbells played an important part, all eager to meet with their brethren from the thirty-five different countries in which we have churches and thus give new evidence of our unity as a great religious body.

# Arranging a Marriage

By MARY BREWSTER HOLLISTER



No privacy in China

IN THE Chinese pastor's reception room just back of the street chapel sat the faithful, who always gathered there evenings to partake of tea, talk, and the long brass pipe that was passed from one to the other. The flickering flame of the tin lamp on the teakwood table revealed kindly oriental faces. Talk turned to Philip Leybourn, the young Englishman, their missionary and their friend who lived in this little Southern Chinese city. "The Boh-seo" they called him.

Pastor Sang, a rotund little man, with a solemn face lighted by friendly eyes when he smiled, looked up from the *abacus* where he was fingering his day's accounts. "The Boh-seo came here today. His first walk since his illness. Truly his face is thin."

"Little wonder. In his sickness he ate nothing," said Shoemaker Deng, a man with work-roughened hands, and the keen look of a Chinese business man.

"How can one eat when that worthless cook Ah-po mixes only messes?" remarked the headmaster of the boys' school.

"And devours the delicacies himself!" indignantly added the colporteur, purveyor of good literature to Chinese villages. "Did I not with my own hands bear a chicken into the Boh-seo's presence? 'This is for the Boh-seo,' said I firmly to Ah-po, who followed at my heels. 'Surely, surely,' said he, and grabbed it. The next day I betook myself to the kitchen. Ah-po sat therein eating chicken. 'Ai,' he gulped and bowed low. 'The Boh-seo eats only white meat.' 'Then why so much of it in thy bowl?' I asked."

The headmaster puffed at the pipe and handed it to his right-hand neighbor. "The Boh-seo needs a wife!" He broke the silence as one who has conviction.

"Ah, that he does. Then he would wax fat. For proof, gaze upon our honored pastor," said the colporteur. They all joined in the general chuckle except gaunt, meek old Brother Sixteen who, himself a stanch pillar of the church, had a persistently heathen wife whose tantrums were the chief excitement of the neighborhood.

"Ai, but wives may also wear one thin," he wagged his head mournfully.

"When one does not lead them by force in the road they should walk," said the colporteur.

Everyone laughed, for they all knew the story both the jolly colporteur and his laughing chatterbox of a wife loved to administer as advice to young couples, of how she was started in the wifely way she should go.

"One should not be too careful of the bamboo, Brother Sixteen," laughed one.

Brother Sixteen sighed and shook his head. "I failed to do it when she was young. It is too late now."

"Ai, ai!" broke in the pastor. "This is heathen-sounding talk. We were speaking of the Boh-seo needing conjugal blessedness."

"Who is this, and what does he need?" A straight-shouldered young Chinese stood in the doorway. The group in the room bowed a pleased welcome.

"From Dang-seng you come, Matai?" asked Pastor Sang. "And how is your honorable mother?"

"I returned from Dang-seng just before evening rice. My mother has peace and she is happy with the new and loving-hearted Seo-go."

The young man bowed as he took the tiny cup of tea the pastor brought him. His trig white student's suit was a contrast to the flowing robes worn by the older men about him, and he had the alert look of bright boys educated in mission schools. His glossy black hair had an up-to-date Western cut, and inside the head it adorned, the rudiments of Western ideas jostled his Chinese ones.

"What were you saying when I interrupted you with a humble presence?"

"We were only remarking that our Boh-seo needs a wife," Pastor Sang said with an air of patiently explaining a matter beyond his youthful comprehension.

"And who should know that better than I, his secretary?" Matai swelled with pride at the title.

"A wife may not be all blessedness," ruminated Brother Sixteen, "but great pity it would be for the good Boh-seo to have no grandsons to comfort his old age." Even to poor old Brother Sixteen marriage had a couple of compensations in the form of two toddling grandchildren.

Matai was not properly awed by the ingrained Chinese idea that every man to attain future bliss must become an ancestor. "Grandsons are a great blessing," quoth he, "but little good will posterity do the Boh-seo. It is now that he surely needs someone to be keeper of his possessions. The feast-day coat of that rascal Ah-po is made of the Boh-seo's best linen sheet. And when his master is away Ah-po struts about the streets in one of the Boh-seo's woolen union suits.

"But these weeks during his sickness, ah, then my friends, did I pity the good man!" Matai's voice was sorrowful. "I, when I am sick, will have no one but my mother about me. Men are not for times of sickness, except doctors maybe. And who else were there but clumsy menservants and ourselves, who even though we desired to help so loved a friend, could only stand about rubbing our good-for-nothing hands? Verily, our beloved Boh-seo needs a wife since he hasn't a mother!"

They all nodded approval at Maiti's eloquence and sat in silence as they sipped their tea.

"My daughter in the Dang-seng Girls' School writes that they all love the new English lady," at last said the pastor.

"And my mother has sung her praises in every letter. Today she invited Mother and me to tea, and now I believe every word of praise. Ah, but she is beautiful, my venerable uncles. She is not as old as the other Seo-gos were. She laughs quickly just as our Boh-seo does. Also she admires my English," Matai added modestly.

"Young and alone?" one of them asked anxiously.

"She looks young, but she is not exceedingly young. I politely inquired her honorable years and she told me they were twenty-eight. My mother stays in the house with her so that she may not be afraid. The venerable bishop says he will send another lady very soon. It is one year since she left England—"

"But she has come to these parts only recently," interrupted one of them.

"Yes. She spent a year up in the Central Provinces, where she learned to speak the official tongue. She knows it very well, for she could understand my Mandarin. It will not take her long to learn our Southern speech."

"She was not at council meeting at the capital city, was she?" inquired Pastor Sang. "I did not see her then."

"It was not until after council she came among us. Boh-seo was stricken with the sickness just after his return home one month ago. The Seo-go arrived a few days after that. I remember my mother wrote me the day she arrived at Dang-seng."

"What is her honorable name?"

"Holton, in English, she told me," Matai aired the English word.

"You say she is a very nice lady? Is she soft-spoken and amiable? Does she keep her house clean? And was the cake

she gave you at tea good to eat? Is she a hale and hearty body that will surely make a buxom mother of many sons?" The colporteur leaned forward with sudden intentness.

"Why so many questions in one brief moment?" laughed Matai.

"I ask you who it was just finished saying the Boh-seo needed a wife?" demanded the colporteur of them all in an injured tone.

A few seconds' time exposure was required for the idea to take. Matai clapped his hands. "She has all the virtues. Indeed, the Boh-seo would be blessed with such a wife!"

They all sat up exclaiming at once. "Ai! ai! of course, of course!" "It is we who are slow-witted!" "Strange I did not think of that first!"

Everyone in that group as well as many others in that Chinese city loved the stalwart, brotherly young Englishman who had lived among them for six years. He liked their feasts and their babies. He laughed at their jokes and matched them with his own. His eyes grew moist over their griefs.

And from the pulpits of their little chapels that dotted the fertile plains and valleys he spoke to them of their "Heaven-Father" in the simple Chinese speech that he had mastered so thoroughly. So they gave him their hearts' devotion, and "Boh-seo," meaning Shepherd-Teacher, was truly a title of affection.

Here was an opportunity to give their Boh-seo happiness. The determination grew on their faces as they looked at one another. To their simple Chinese thinking, the fact that the Boh-seo was a bachelor indicated that his parents had failed to plan for him at the proper time when young men should marry. Here he was at thirty-two, and unmarried! Truly someone had failed in his duty! But here and now they would make up for that negligence.

"A go-between will be needed," several said in unison.

"It must be someone of good official standing in the church," said the headmaster.

"But the Boh-seo and the Seo-go have no 'big people,'" Brother Sixteen was puzzled by the lack of the usual family elders who always figure in Chinese matrimonial matters.

"Who else but the venerable bishop himself should be their 'big person'?" said the headmaster with positiveness.

A hazy Western idea stirred  
*Continued on page 47.)*



# A Program of Social Education

By JAMES A. CRAIN\*

(In the first section of this article which appeared in the February issue, Mr. Crain discussed social education in the adult church school, the pulpit, the mid-week meeting, and in the various auxiliaries of the church. In this issue he follows with a discussion on desirable outcomes of a process of social education, some examples of how it is being done and appeals both for a social motive in religion and for a religious motive in social reconstruction.)

NO PROGRAM of social education is valid that does not result in changed attitudes and changed conduct. The readiness of the group to undertake actual work in the social field will indicate the degree of success being achieved. For instance, does the course in race relations actually develop new attitudes toward racial groups in the community? Would they countenance mob violence? Would they openly oppose the mob? Is there a sense of social responsibility for community wrongs? Are they willing to help create conditions that make mob violence impossible or unlikely? Does a course in the church and the labor problem result in making workmen welcome in the church services? Has an attitude of fairness and understanding been created toward striking workers? Has a course on world peace created an intelligent opposition to war within the church and the community? Are the members of the church more intelligent about divorce, juvenile delinquency, crime, punishment, poverty, sickness, than they were before? Are the men and women of the church more willing to aid in carrying community responsibilities than formerly? Do the women participate in the Y. W. C. A., the League of Women Voters, the W. C. T. U., the motion picture councils and other community activities? Are the church members in demand as members of social welfare boards? Are the people of the church active in political life on behalf of good citizenship? Is the church known in the community as the exponent of personal and social righteousness? Nor should I be satisfied until I had caused my people to realize their responsibility as world Christians and had helped them to become interested in such organizations as the Federal Council of Churches and the Fellowship of Reconciliation.

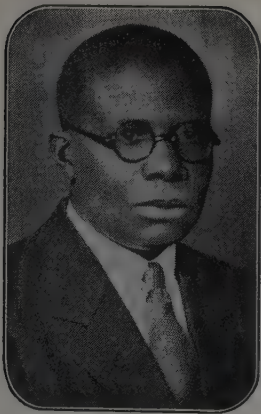
DEFINITE programs of activity will depend largely upon the community. The Indianapolis Church Federation recently held an Institute on Social Action in which a study was made of the resolutions passed by the various communions dealing with such subjects as war, peace, race relations, industrial justice, temperance, marriage and the home and similar subjects, and on the basis of these utterances a program of social action for the churches for the year 1935 was projected. Where the study cannot be made cooperatively, one

church can study its own denomination's commitments and project its own program.

The Tabernacle Christian Church of Franklin, Indiana, under the pastoral leadership of Leroy F. Carter has recently appointed a "Committee on Social Action" representative of the total life of the church. To this committee is referred all matters requiring the attention of the church in the field of social service, except that of benevolences. To the committee will be referred such matters, for instance, as requests from peace organizations to assist in securing letters, resolutions, telegrams, etc., to Senators in favor of ratifying American adherence to the World Court, support for the munitions investigation, protests against naval armaments, ratification of the child labor amendment by the state legislature, education for social and economic justice, interracial friendship and world peace, action to secure better liquor control, protests against race track gambling bills now pending in the Indiana legislature, investigation and action on social problems in the local community. This committee, in short, is to be the keeper of the church's social conscience and responsible for leadership in constructive social thinking as well as for sounding the alarm of danger when social evils threaten.

WE ARE trying to build a social order fit to be called the Kingdom of God. The process demands a social conscience on the part of the church and a prophetic spirit akin to that which actuated the Hebrew prophets. It demands likewise that the processes of social reconstruction shall be permeated with and motivated by a spirit which, whatever may be the vehicle through which it manifests itself, is basically Christian in nature. The process must begin in repentance for personal and social failures and must culminate in personal and social dedication to the task of building the Kingdom of God. That Kingdom of God—the blessed community—the new social order—will not be built by men and women of socially unregenerate minds. It requires new types of persons to build new homes, new churches, new communities and a new social order. Here lies the significance of Jesus' midnight conversation with Nicodemus. It is the business of the church to create these new personalities and to inspire them to lead in the building of a new and better social order.

\*Secretary, Board of Temperance and Social Welfare.



P. H. Moss

# Patrick Henry Moss

By J. B. LEHMAN\*

Patrick H. Moss died January 13, 1935, at the age of 58. He left a widow and one twenty-year-old son. The funeral services were held at Eighth Street Christian Church (Colored), Kansas City, Kansas, with the pastor of that church, L. H. Crawford, and S. S. Myers officiating. Many prominent people of both the Negro and white races attended the funeral, some coming over 1,000 miles. During the long and impressive services fifteen or twenty people spoke of Mr. Moss's life and work. Burial was made in Kansas City.

WE HAVE many illustrations in modern-day Christianity that the gospel is still the power of God unto salvation. Our folks of a generation ago remember the story of Jacob Kenoly who rose from a very humble life to a place where he cast a profound influence over an entire brotherhood. Looking at it as we can now, I believe the publication of his life by Secretary C. C. Smith really ushered in a new era in our spiritual life. From that moment on our work in evangelism at home and our missionary work abroad had much less of the self-assurance and self-consciousness than it had before.

Early in our work at the Southern Christian Institute we determined to abandon the methods employed by the educational institutions of that day, by majoring in the building of Christian character instead of in scholastic attainment. To do this we did more than build a course in religious instruction. We built the active life of the school around a model church.

Into this life came Patrick Henry Moss from a large plantation near Glen Allen, Mississippi. At that time those plantations bore a very strong resemblance to the old slave farms. The owner usually let it be known that no minister or outsider would be permitted to meddle with "his hands." Often the families on these plantations were not formally married but just "took up" with each other. Young Patrick had no birthday, as his parents kept no family record and the state thought nothing of such a task then. He knew but little besides the environment of his humble plantation hut. But he decided to go to school. He had relatives in Edwards and decided to stay with them and attend the Southern Christian Institute. "But," his relatives said to him, "you do not want to go to that school, do you? They do not believe there is a God." Afterward I learned they said this because I had preached against the custom of "getting religion" in a loud and boisterous way. The first morning I noticed he watched his Bible closer than the rest and so I asked him more questions. He soon thought he was finding some terrible heresies, but each time his Bible verified

what I said. He did so well in everything that by March of 1897 I asked him to come to stay at the school and earn his way. In the fall of that year we went through a terrible epidemic of yellow fever which took a third of the population of Edwards, and teachers and students became more devotional than usual. One Sunday morning as I gave the invitation he came forward to receive the hand of fellowship. But before this could be done he asked the privilege of talking to the people. He said, "It is not an easy matter to leave your mother's religion, but I cannot help myself. I see in the Bible a message I did not see before."

When he graduated in 1902 he went to Parsons, Kansas, to preach for the church and supported himself by working as a section hand on the railroad. He then went to Emporia and attended the State Normal for some extra work. Later, at my suggestion, he was employed to head up the religious education work at the Piedmont Christian Institute at Martinsville, Virginia, and to preach for the Christian church in that town. Here he did a very successful work until 1921 when he was called to become religious educational director for the Negro Christian churches of the United States by Robert M. Hopkins who frequently said he had no one in his department who did a more efficient work than Patrick Moss. He sent him to the Island of Jamaica to organize the work there.

Though the conditions among his people were such that he had to face many moral temptations, there never was the least rumor of his having lost his moral rectitude. He was a great leader of his people in life as well as in words. His work was exceedingly hard because he had a task planned to fit modern conditions of travel when he was banned by those conditions. Often when we did teamwork, we white people could work hard in the daytime and then take the sleeper for the night and have the dining car for our comfort, while he would have to double up in a crowded Negro half coach and eat from the hand of the "butcher." I feel sure the cruel race discrimination which the complacent Christian white people have permitted a small group of highly prejudiced people to force upon our social order shortened his life of service many years. He was a martyr for his people.

\*Retired superintendent of Negro work.

## American Adventure

(Continued from page 10.)

descend on our own communities to annihilate and plunder? How many of our homes may be caught in the snares of public disgrace? How many of our own sons and daughters may be riddled in the back by some federal agent's bullets to stop their lives of crime? For ignorance is not dispelled except through teaching, vice is not conquered except by righteousness, hate succumbs only to love.

The foreign mission enterprise looks ahead to a time when its fields will be evangelized to such an extent that they can finish the task for themselves. But for home missions there can be no end until in our land "each man and woman shall be able to attain to the fullest stature of which he is innately capable." With one-third of our population living without the nurture of the church, and millions of our young people growing to manhood and womanhood with no active religious contacts, a stupendous task immediately awaits home missions.

Battle cries are growing obsolete; but there is one

grand old phrase that we must keep and invest with new meaning and power. It is "For God and country." If we love our country we must clean away her disorder and dirt; if we love God we must open paths which will lead his people to complete living with him. Such a slogan should appeal to every right-minded citizen, and it is not unlikely that a dominant, virile, organized movement with challenge in its voice, clear-cut and intense, would enlist hosts of men and women whose names have never been on any church roll, not only to the task but to church membership. When men dare to take up a cause that demands all their skill and ingenuity, power and personality are developed and that cause will grow. No cause a man can engage in requires more of him than the wide, complex, delicate, holy cause of home missions. Let every church study this cause from the point of view of its own community; let that church issue a challenge to the intelligence of its community within and without the church, and see the results both to that church and that community. Let there be a fighting spirit in men and let them use it here.

## A Mighty Continent

(Continued from page 9.)

Protestant Council and both he and Gray Russell rendered conspicuous service in the consultation of missionaries held at Leopoldville under the leadership of John R. Mott. The services rendered by Emory Ross for more than twenty years as the executive director of what is now the Congo Protestant Council have been statesmanlike and constructive. He has led in the formulation of the statement of the case against Rome. His resignation was accepted with profound and unanimous regret. He is the best-known man among all the religious leaders in the Belgian Colony and has made warm friends in diplomatic, political and business circles, as well as among the missionaries of the various societies.

Our Bolenge Mission with its tributaries up the branches of the Congo is making an outstanding contribution, particularly in establishing the indigenous church. I found this indigenous movement further advanced in the Congo Mission of the Disciples of Christ than anywhere else in the Belgian Congo. This is notably true in the work of the Sunday school.

In our brotherhood mission meeting at Bolenge there was manifest an earnest desire to lay larger emphasis upon the work of Christian education in the churches. They are the first group in Belgian Congo to choose a native Sunday school leader, Samuel Litele, as their first mission-wide Sunday school secretary. He is a

senior in the Congo Christian Institute at Bolenge, and after another year's preparation will be available for the Sunday school service among the rapidly growing fields of our brotherhood mission. He is about thirty years of age and has held responsible positions for a number of years. It is to be hoped that the funds may be found to make his services available after his training has been completed. Arrangements are being made in the I. C. C. for him to take special work which will prepare him for the task ahead of him.

Meanwhile our own missionaries as well as those of other missions whom we met are insistent that they be remembered by the Sunday schools at home, particularly with the used picture rolls which may be sent at so little cost and which are found to be of such large use in many places. Such charts should be mailed as printed matter, the cost to be borne by those mailing them, and they should be clearly marked "printed matter, no value" and should be sent as printed matter rather than as parcel post in order that there may be no custom duty.

Thus our brotherhood is in position to take a place of leadership in the cause of Christian education in the Belgian Congo at a time when this work is being given a new recognition. There are many of us who believe that it is only by the simple processes of Christian education that Africa can hope to meet and solve the complex problems that confront that vast continent today.



# Lending Money—Plus

By S. R. BRADLEY\*

**T**HE BOARD OF CHURCH EXTENSION is a corporate body. This expresses its legal status; it has a deeper and more significant life. It possesses a soul which is reflected in a host of churches erected during the forty-six years of its history.

It is more than a money lending agency exacting interest and demanding methods of liquidation. It is a far-reaching spiritual enterprise, conceived by men of the spirit, born out of a great need to serve men and women before their altars of prayer and worship. Every church erected through its ministry, from the stately Kingshighway Cathedral in Shreveport, Louisiana, to the modest white chapel nestled in the valley of the Shenandoah at Meadow View, Virginia, is a witness to the spiritual vision and Christian statesmanship of this board.

It is more than a builder of churches—it is a Kingdom builder. It does not stand in the pulpit or preside at the table of communion, but it does make possible these shrines of remembrance and worship where eager suppliants may come to renew their souls, to drink its living waters, to feast on living bread.

It does not stand to receive the wayward as they come in repentance and confession, or go with them into the waters of baptism to come forth in a newness of life. But it does provide the setting and the stage where this thrilling drama of renewed spirit and regeneration is constantly enacted. It is here that the plowman overtakes the reaper, for the plowman and reaper are one.

The Board of Church Extension in the lending of money is performing a vital spiritual service to the brotherhood. Such service is eloquently attested in the financial assistance given 2757 churches—in loans totaling more than eight million dollars in forty-three states and provinces. So intensive has been this service that in Oklahoma ninety-six per cent of all her churches have been erected through the ministry of this board. In that great empire of the southwest, Texas, fifty per cent of the churches have received aid. Church Extension has gone hand in hand with the missionary and the pioneer. Consecrated men and women have dreamed and planned and prayed, sometimes for a modest chapel, sometimes for a Gothic cathedral. Church Extension has seen these dreams become living realities in houses of worship where prayer is wont to be made. "For no matter," says Paulsen, "what temples science may build, there will always need to be hard



S. R. Bradley

by a Gothic chapel for wounded souls." For this service was the Board of Church Extension commissioned, and to this service has she dedicated herself without reservation.

During the past three years Church Extension has accepted a new responsibility—that of reconstruction and recovery of churches whose debts have become burdens almost too heavy to bear. The cynicism and materialism which have drenched the modern world have affected nothing more severely than religion, and nothing in religion so desperately as its prophets. The maladjustment in the economic order has intensified the problem. The brightest minds are bewildered and the stoutest hearts are faltering. There has been a giving away all along the line. We applaud retrenchment. We have marshaled our forces not to advance, or even hold the lines, but to retreat.

To make the situation more critical, the church is suffering from spiritual exhaustion and despondency. Faith and hope have disappeared. Doubt and despair are the order of the day. It is not only our granaries and treasures that are empty—it is also our hearts.

Church Extension is conscious of the fact that the battle begins and ends in the local church. It will be won or lost at that strategic point. Consequently the board has gone to churches throughout our brotherhood with constructive leadership, spiritual guidance and economic assistance. Churches have actually been saved, finances have been adjusted, budgets raised, ministers established,

meetings held, strife mediated, buildings repaired. But most of all faith and hope have been renewed through the comradeship of a Christian fellowship.

The Board of Church Extension has further enlarged the orbit of its service by inviting Christian men and women of generous minds to join in this enterprise of kingdom advancement. Indeed, it is because of such spirits that its usefulness has been made possible.

Since 1898 nearly five hundred men and women have dedicated \$900,000 on the annuity plan. For the brotherhood they have made possible the erection of five hundred and thirty churches. For themselves they have guaranteed an income during their lifetime. But far more significant they have perpetuated their lives and influence forever, so that they being dead yet speak. It is at this point that money takes on the attributes of immortality. It is at this moment of dedication that we achieve immortality, for we are as immortal as we are useful. We are as immortal as the things we give our life to are immortal. Thus it becomes not only a gift from God but an achievement by ourselves.

## These Three

*And now abideth faith, hope, love, these three.—1 Corinthians 13:13.*

Have faith! This is no time for doubts and fears

Or vain regrets and sentimental tears!  
Mankind, distressed, stands where the roads are crossed,

Uncertain of the way, afraid and lost.  
Why do you hesitate? Arise! Be gone!  
Have faith in God and man! Lead on and on!

Keep hope! There is too much of dark despair—

The world needs cheer and brightness everywhere

To comfort those in trouble, pain, and woe.

Let man be warmed within the radiant glow

Of your soul's sunshine; be with zeal afire!

Keep hope within man's heart! Be brave! Inspire!

Live love! There is no surer, better way  
To turn hate's dismal darkness into day,  
For love is greatest of all earthly powers.  
Then give your life to make this world of ours

A heaven here. Lead men to God above!  
Encourage faith! Engender hope! Live love!

—WILFRED P. HARMAN.

\*Field Representative of the Board of Church Extension.

# New Leadership in Our Japanese Church

By JOSEPH BOONE HUNTER\*

IT IS not a question of nationality but personality." This remark was made by a Japanese college curator. He was discussing the proposal that a native teacher be made president of a fine college in preference to the missionary who had served in that capacity for many years. Today when Japanese preachers and teachers are taking over the work for which missionaries in general have been responsible, this remark is a good thing to remember. Native Christians who are assuming these new responsibilities have personality spirituality and intellectuality. We therefore need not worry about the future.

During this century of church expansion missionaries have prayed for the day when God would raise up out of the native church men and women able to do their work. Now that missionaries are being withdrawn, those prayers are being answered.

When I began teaching in Tokyo fourteen years ago, two students in our Tokyo Bible college stood out as exceptionally promising. One of these was N. Oda. After graduation he became the pastor of our little church in a seashore town of 7,000 near Akita. He made such an impression that the mayor of the town said that the conduct of the young men of the city had noticeably improved, and that Mr. Oda had been responsible for the change.

But this keen young man soon saw that ministers in that country of scientific achievement and intellectual hunger must have the best possible training. A scholarship was secured in Texas Christian University and he entered that institution in 1925. He not only impressed the students and faculty with his Christian sincerity and wholesome spirit, but he also made a very creditable scholastic record in spite of the handicap which a foreign language imposes.

When he had attained the degree which he sought he became a pastor in the region of Berkeley and a student in the University of California, also taking courses in the Pacific School of Religion. Mr. Oda was soon recognized by the young Japanese Christians of California as one who could bring them both practical guidance and inspiration. His work soon became a vital part of their conferences. At the same time he accomplished the union of two congregations and enabled his native people in Berkeley to have a real church. All this time he was faithfully digging away at his studies and received last June a master of arts degree from the University of California and a bachelor of divinity degree from the Pacific School of Religion.

Shortly after Mr. Oda's graduation from these institutions he was married to a fine Japanese girl who had been his



N. Oda, J. B. Hunter, T. Tominaga

classmate in both these schools and who received the same degrees. Mrs. Oda is an American citizen and a second-generation Christian. These young people decided that the place where their labors and their talents would count for the most in the Kingdom of God was Japan, so they recently returned to make their home in Tokyo. Mr. Oda is to be associated with our schools and will provide for the students a spiritual leadership of the finest type. He will also teach some hours in the theological school in which we cooperate. His real genius is in the realm of preaching, where he has already shown abilities which will in the course of time open a wide field of influence to him. Disciples in America have reason for gratitude that we have had a share in the development of this man. An opportunity of like significance has come to Mrs. Oda. She is to be a member of the faculty of the Women's Christian College. No woman brings to that unique institution of advanced education more culture or a higher quality of scholarship than does this fine woman who grew up in America but has now cast her lot with her own people in Japan.

The other young man of whom I wish to write is T. Tominaga. I am writing about these two men especially because they were my first students in Drake Bible College in Tokyo, both men whom I encouraged to study in America, and are now beginning a joint enterprise at the center of our Japanese church life.

Mr. Tominaga had a few years of successful preaching and pastoral work following his graduation from our Tokyo college and then decided to study abroad. He entered Texas Christian University where Mr. Oda had made a splendid record and proceeded to climb even higher in academic rating. After winning degrees from both Brite College of the Bible and Texas Christian University he entered

Yale Divinity School and specialized in religious education. His work there was of the same high order as that which established his place in Texas Christian University. He received a bachelor of divinity degree from Yale and hopes to return some time to complete the requirements for his Ph. D.

Mr. Tominaga has become dean of our boys' high school in Tokyo. It is a difficult position. The school has inherited a tradition of conservatism, has the high government standards to meet, and must work with inadequate funds and facilities. If the school becomes self-supporting, it must be enlarged. A student body of 700 would not only accomplish this but would also make possible the employment of higher grade teachers. There is already a fund of \$25,000 which was raised for this school as a part of the Jubilee Campaign. This fund at the proper time will go a long way toward providing the added equipment. But the school has the first essential, a scholarly Christian personality who is dedicating his life to the extension of the Kingdom of Christ through that school.

Just as in the case of Mr. and Mrs. Oda, so the home of Mr. and Mrs. Tominaga will be a spiritual power. This young educator's wife is from a cultured home and is a graduate of one of Tokyo's most widely recognized colleges for young women, known as "Miss Tsuda's School." Mrs. Tominaga will be able to bring to the mothers of the school a spiritual leadership which will be far reaching in its effect.

Japan was never in greater need of such men as these two whom our church can now supply. A rampant nationalism is attempting to blind the eyes of those who see the possibility of international understanding and Christian love. But these young men know that the only power which can save the Empire from collapse is the Christian religion which is beginning to take root, and they see that the only power which can raise up a new civilization should this one crumble is the power of Christ which lives mightily in a growing number of honest hearts.

"Give, not from the top of your purse, but from the bottom of your heart."

"Stewardship puts the Golden Rule in business in place of the rule of gold."

"He is no fool who parts with what he cannot keep, to get what he shall not lose."

"When a man gets rich, God gets a partner or the man loses his soul."

Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property.

\*Pastor Pulaski Heights Christian Church, Little Rock, Ark., and former missionary to Japan.

# The Easter Message

## A Service of Worship

By HAZEL HARKER

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*Prelude.*—"The Palms," *La Fauere*.

*Processional* of the Juniors and Intermediates, singing:

"With Happy Voices Singing" or  
"Hosanna! Loud Hosannah!"

*Call to Worship.*—

The Lord is risen!  
The Lord is risen indeed!  
Let us praise His Name!

*Hymn.*—"All Hail the Power of Jesus' Name!" (*All.*)

*Prayer.*—(To be memorized and given as a prayer.)

For the beauty of the winter that has passed and for the  
patience and endurance we have learned,  
We thank Thee, Lord.  
For the certainty we had of Spring's return and for its  
beauty now it comes again,  
We praise and thank Thee, Lord.  
For the rising tide of life that we can see in tree and bush  
and flower and singing bird,  
We thank Thee, Lord.  
For this, a message of Thy never failing Love, and for our  
ever deepening faith in Thee,  
We praise and thank Thee, Lord. Amen.

*Hymn.*—"Love Divine, All Love Excelling" (1st verse).

*Easter:* (Impersonated by a young woman dressed in white.)

I am Easter; you have heard my voice  
Throbbing the opening melody of Spring.  
In buds, in streams that murmur, birds that sing,  
In all rejoicing, I command, "Rejoice!"

I am Easter and your darkened eyes  
Cannot yet bear the radiance of my face;  
But in all quickened life, and light and grace,  
Divinely you feel this that I symbolize.

All that is true and lovely is immortal;  
And though crucified and carried forth,  
Eternal April flings aside the portal  
And gives a buried Jesus back to earth.  
This is my meaning. I am Easter morn,  
The eternal leaven of beauty, newly born.<sup>1</sup>

*Easter Carol* by the Primary children.

*Bible Reading.*—Luke 24:1-5.

*Hymn.*—"Christ the Lord Is Risen Today" *Chorus*

Christ the Lord is risen today, Alleluia!  
Sons of men and angels say, "Alleluia!"  
Raise your joys and triumphs high, Alleluia!  
Sing, ye heavens, and earth reply, Alleluia!

*Bible Reading.*—Luke 24:6-8.

*Hymn.*—"Christ the Lord Is Risen Today" *Chorus*

Lives again our glorious king, Alleluia!  
Where, O death, is now Thy sting? Alleluia!

Dying once, He all did save, Alleluia!  
Where thy victory, O grave? Alleluia!

*Bible Reading.*—Matthew 28:7-9.

*Hymn.*—"Christ the Lord Is Risen Today" *Chorus*

Love's redeeming work is done, Alleluia!  
Fought the fight, the battle won, Alleluia!  
Death in vain forbids Him rise, Alleluia!  
Christ has opened Paradise, Alleluia!

*Easter:* The world cannot bury Christ.

The earth is not deep enough for his tomb;  
The clouds are not wide enough for his winding sheet.  
He ascends into the heavens but the heavens cannot contain  
him.  
He still lives—in the church which burns unconsumed with  
his love;  
In the truth that reflects his image;  
In the hearts that burn as he talks with them by the way.

*Hymn.*—"There Is a Green Hill Far Away." (*All.*)

*Easter.*—

Once again the year is at the Spring,  
The joyous resurrection morn is here.  
How can we who love His Name draw near  
In these, His courts, and fitting tribute bring?  
"Go and tell the brethren" was the word  
They heard on that first, happy Easter morn  
When hope anew from dark despair was born  
And they with joy o'erwhelming, heard their Lord.  
To you, today, I bring His words again  
And challenge you to share the joy you know.  
To you and all disciples he says, "Go!  
And tell the brethren—tell all men!"  
The Easter message rings across the years,  
"Go and tell the brethren—go and tell all men!"

*Prayer* by the pastor.—(That we may not forget in our joy  
over the risen Lord to be eager to share Him with all who  
need Him.)

*Superintendent's word* concerning the Easter offering:

"The light that shines farthest, shines brightest at home."  
We need to help make America Christian if we expect  
America to lead the world in righteousness.

The Disciples of Christ are at work every day in the year  
here in the United States through Evangelism, Church Main-  
tenance, Rural Work, and work among the Indians, Japanese,  
Mexicans, French Acadians, European immigrants, Negroes and  
Highlanders—proclaiming the Easter Message of victory through  
the Christ.

What loyal Disciple of Christ does not want to have a share  
in this work of telling the Easter story? Who will not share,  
as we present our Easter offering at this time, helping to pro-  
claim the Easter Message?

*Offertory*

*Benediction*

<sup>1</sup>Auro Smith, *International Journal of Religious Education*,  
March, 1933.

# A Party In the Japanese Manner

JAPANESE love parties and are very hospitable, but do not entertain much on a large scale unless there is a reason for the party. Memorial days (usually anniversaries of the death of a loved one), festival days, welcoming parties or farewell parties offer "reason enough" and are frequently utilized.

Since the Doll Festival comes on the third of March, let us use the occasion for a party.

## Invitations

Unless the occasion is a wedding or a very formal affair, such as might be given by a school to honor a teacher or an organization to honor one of its members, the invitation is oral. It is couched in very polite terms and might be worded as follows: "Our house is very poor and humble and our collection of dolls is very meager, but will you please honor us with your presence at our Doll Festival party? Please come at three o'clock."

## Decorations

Of course the only decorations that are important are the dolls. They should be displayed on five tiers of shelves which have been covered with red cloth (or paper). (See leaflet "The Doll Festival" in March program of Circle Packet.) In lieu of the regulation dolls, you might substitute any dolls and various Japanese articles. If you make it known through the church that you want to have this exhibit, you will doubtless be surprised at the number of Japanese things that will be forthcoming. Peach blossoms, real or artificial, should be used for decoration.

## Entertainment

On the arrival of each guest, who removes his shoes at the door and bows many times (see "For the Leader" in the February program in both Circle and Triangle Packets), tea is served. It is green tea, served without cream or sugar, and small cookies may be passed with it. It is not the *real tea* of the event but is merely a refresher.

As the guests gather, the family album and photographs are displayed. For your party you might show a collection of pictures of Japanese leaders, Japanese scenes and missionaries. (WORLD CALL, Junior World, National Geographic, and other magazines will provide ample material.)

Then follows a program (for it is customary to ask the guests to perform) or some games. A number of games have been suggested in October WORLD CALL, page 37, and in the Circle or Triangle Packets in the recreation suggestions for January, March, April and June. "Japanese chess" and other games are described in *Far Peoples* by Grace Phillips. *Our Japanese Friends* by Ruth Isabel Seabury and *Japanese Here and There* by Forsyth-Moran contain suggestions for games.

## Games

**First Guess**—Divide into two sides. Each side lines up facing the other. They may be seated on the floor or on chairs. A coin is given to the end player of one row. While the opposite row of players watch carefully, the coin is passed from fist to fist, with many deceptive gestures. When each person has gone through the motions of passing the coin, the leader of the other side (some one appointed for the special task) signals and all fists are dropped to knees. The leader is the only one with authority to guess but he receives suggestions from the others on his side. He tries to have the fists opened in such a way that the one containing the coin shall be left until the last. When the coin is discovered, the number of closed fists is counted and scored against the guessing side. The other side then takes a turn at passing the coin. The side having the lowest score, that is, the fewest closed fists when the coin is found, is the winner.

**Japanese Charades**—Previously write in large letters on six or eight cards nouns describing certain jobs or professions such as policeman, postman, fisherman, doctor, professor, or names of well-known people such as Charlie Chaplin, Lindbergh or local people whose characteristics are well known. Choose two players, A and B. On the back of each pin a card. Each shows his card to the other but remains in ignorance of his own. "A" then acts out "B's" card and "B" must guess whom he represents. In turn "B" acts out "A's" character and "A" must guess. Choose other pairs of players until the cards have all been used. The spectators enjoy the impersonations immensely.

**Guess the Leader**—Form a circle. One player is "it" and is sent from the room. In his absence a leader is chosen, who from his place in the circle leads the others in various gymnastics and gestures. When the leader is chosen and the gestures begun, "it" is called back. He must step inside the circle and guess the leader. The participants must be careful not to watch the leader and the leader must frequently change the gestures.

**Thunder and Lightning**—The players sit in a circle. Some one is chosen "it." "It" must go in the center and close his eyes. A small article (knotted handkerchief is frequently used) is passed rapidly from one player to another while "it" repeats "gō-rō-gō-rō-gō-rō," many times. When, however, he says "don," the passing must cease and "it" guesses the holder of the article.

## Refreshments

If the party is just an afternoon affair, tea and cakes should be served. The tea, as mentioned above, is green and is served clear. The cakes may be obtained from any one of the addresses given at the end of this article. Sponge cake is suitable, too, for it is much like the Japanese *kastera*.

If you are planning to serve a meal, the following menus are suggested—

### Menu 1

Soup  
Suki yaki  
Rice  
Sunomono  
Tea  
Mandarin oranges

### Menu 2

Soup  
Cha wan mushi  
Broiled fish  
Rice  
Sunomono  
Tea  
Cakes

*Cha wan mushi* may be added to Menu 1 if so desired or *Oyako domburi* may be substituted in either menu, that is, for *suki yaki* in Menu 1 or for broiled fish and rice in Menu 2.

## Recipes

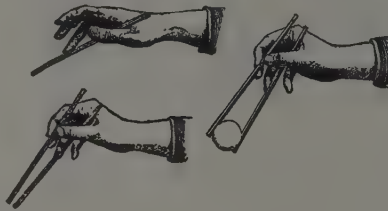
### Soup

To a thin chicken broth from which the fat has been removed add soy bean sauce to taste, a few chopped mushrooms, one teaspoonful green peas to each serving, and a few sprigs of parsley.

### Suki yaki

One pound tenderloin steak sliced very thin; two Spanish onions or six ordinary onions; one half bunch celery; one can of bamboo sprouts; one can Japanese mushrooms; one-half small cabbage; one pint *shoyu* (soy bean sauce); one can *tofu* (bean curd) if obtainable; small piece of beef suet. Chop vegetables. Melt the suet in a heavy frying pan. Sear the meat and finely chopped vegetables. Pour in soy bean sauce, sprinkle with sugar, and allow the mixture to cook until the vegetables and meat are quite soft. No salt is needed as the sauce contains enough. If the sauce is too salty, pour in a small amount of water. Pour the stew over rice and serve in small bowls. This is more "Japanese" if cooked by the guests on a grill at the table, the guests helping themselves from the pan. (This recipe serves six people.)

(Continued on page 38.)



# World Call Honor Roll

Below are shown the 412 churches which sent in twenty or more subscriptions to WORLD CALL during the year 1934.

	Subs. Dec. 30, 1933	Subs. Dec. 31, 1934		Subs. Dec. 30, 1933	Subs. Dec. 31, 1934		Subs. Dec. 30, 1933	Subs. Dec. 31, 1934	
Group A, 2,100-3,662 members									
Dallas, Texas, East Dallas	249	220	Birmingham, Ala., First	39	43	Sharon, Pa., Central		45	
Des Moines, Iowa, University	151	152	Kansas City, Mo., Central	27	43	Wenatchee, Wash., Central		45	
Houston, Texas, First	99	85	Roanoke, Va., First	47	42	San Francisco, Calif., West			
Oklahoma City, Okla., First	53	78	Hagerstown, Md., First	51	41	Side	48	44	
Tulsa, Okla., First	56	67	Stillwater, Okla., First	45	41	Norman, Okla., First	33	44	
Kansas City, Mo., Indep.			Santa Ana, Calif.		40	Warrensburg, Mo., First	42	43	
Blvd.	62	62	Cleveland, Ohio, Franklin			Ames, Iowa, First		42	
Canton, Ohio, First	49	60	Circle	51	39	Denver, Colo., South Broadway		41	
Fort Worth, Texas, First	69	55	Portsmouth, Ohio, First		39	Columbus, Ohio, Wilson Ave.	32	41	
Kansas City, Mo., Linwood	39	39	Frankfort, Ind., First	41	38	Hoopeston, Ill.	35	40	
Group B, 1,600-2,100 members									
Indianapolis, Ind., Third	132	135	Champaign, Ill., University	47	37	Elkhart, Ind., Central	22	40	
Indianapolis, Ind., Central	112	118	Place			Cedar Rapids, Iowa, First	28	40	
Lexington, Ky., Central	69	109	Michigan City, Ind.			Dayton, Ohio, Central	48	39	
Kansas City, Mo., Country Club	82	82	Richmond, Ky., First	52	37	Boulder, Colo., First	51	38	
Akron, Ohio, High St.	67	74	Palestine, Texas			Martinsville, Ind., First	48	38	
St. Louis, Mo., Union Ave.	58	56	Pomona, Calif., First	28	36	Detroit, Mich., East Grand		38	
Cleveland, Ohio, Euclid Ave.	76	42	Chattanooga, Tenn., First	33	36	Blvd.			
Enid, Okla., Central	23	41	Decatur, Ill., First	28	35	Dallas, Texas, Central	28	38	
Yakima, Wash., First		28	Toledo, Ohio, Norwood	40	35	Dallas, Texas, Greenville Ave.	52	38	
Group C, 1,100-1,600 members									
Louisville, Ky., First	112	116	Richmond, Va., Hanover	36	34	Ft. Wayne, Ind., First		37	
St. Joseph, Mo., First	94	98	Los Angeles, Calif., Highland			Liberty, Mo.	30	37	
Des Moines, Iowa, Central	66	92	Park	36	34	Houston, Texas, Houston		37	
Memphis, Tenn., Linden Ave.	67	90	Springfield, Ill., First	23	34	Heights	25	37	
Seattle, Wash., University	63	85	Sedalia, Mo., First	21	34	Abilene, Texas		36	
Eugene, Oregon, First	56	81	Knoxville, Tenn., First	20	34	Evansville, Ind., First	38	35	
Springfield, Mo., South	55	76	Little Rock, Ark., First	49	33	Lawrenceburg, Ky., First	26	34	
Columbia, Mo., First	86	75	Moberly, Mo., Central	36	33	Spray, N. C.	22	34	
Washington, D. C., 9th St.	38	74	Beatrice, Neb., First	28	33	Chillicothe, Mo., First	55	32	
Portland, Oregon, First	59	67	Ashland, Ohio, First	25	33	Selma, Ala., First	52	32	
Frankfort, Ky., First	34	65	Crawfordsville, Ind., First	41	32	Orange, Calif., First	28	32	
Atlanta, Ga., First	57	62	Jeffersonville, Ind., First	43	32	Eureka, Ill.	33	32	
Wichita, Kan., Central	54	65	Jefferson City, Mo., Capitol			Moline, Ill., First		32	
Nashville, Tenn., Vine St.	105	88	Ave.	33	32	Muncie, Ind., Jackson St.	52	32	
Decatur, Ill., Central	58	51	Madisonville, Ky., First			Santa Monica, Calif., First	32	31	
Colorado Springs, Colo., First	46	50	Hammond, Ind., First	20	31	Winston-Salem, N. C., 4th St.	20	31	
El Paso, Texas, First	32	50	Indianapolis, Ind., 7th			Texasarkana, Texas, Central	20	31	
Detroit, Mich., Central Wood-			Indianapolis, Ind., University			Roswell, N. M., First	22	30	
ward	53	49	Park	31	31	New Philadelphia, Ohio		30	
Hutchinson, Kan., First	31	48	Wilmington, Ohio			San Angelo, Texas, First	26	30	
Mt. Vernon, Ohio, Vine St.		44	Cleveland, Ohio, Collinwood	44	31	Los Angeles, Calif., Magnolia		29	
Indianapolis, Ind., Hillside		42	Chickasha, Okla., First			Ave.	28	29	
Denver, Colo., Central	32	41	Chicago, Ill., Englewood		30	Boise, Idaho, First		29	
Bloomington, Ind., First		41	Harrodsburg, Ky.	39	30	Bloomington, Ill., Centennial	32	29	
Mayfield, Ky.		39	Brazil, Ind.		29	Gary, Ind., Central	58	29	
Alliance, Ohio, First		38	Huntington, Ind., Central	20	29	Buffalo, N. Y., Richmond Ave.	40	29	
LaFayette, Ind., First	42	37	Logansport, Ind., 9th St.	21	29	Elmira, N. Y.	21	29	
Anderson, Ind., Central	57	34	Marion, Ind., First	21	29	Barlesville, Okla., First		29	
Ashland, Ky., First	26	34	Tipton, Ind., West St.	22	29	Savannah, Ga., First	34	28	
Youngstown, Ohio, Central	26	32	Guthrie, Okla., First		28	Sioux City, Iowa, First	20	28	
Los Angeles, Calif., Wilshire			Oakland, Calif., First	34	28	Shreveport, La., Kingshighway		28	
Blvd.	54	31	Newton, Kan., First	25	23	Paris, Tenn., First	23	28	
Boone, Iowa		31	Lincoln, Neb., First	50	28	Los Angeles, Calif., Arlington		27	
Hopkinsville, Ky., 9th St.	27	31	Tampa, Fla., First		27	Denver, Colo., Highland		27	
Ponca City, Okla., First	34	31	Anderson, Ind., East Lynn		27	Macomb, Ill.	35	27	
Huntington, W. Va., Central	27	30	Kokomo, Ind., Main St.	20	27	Monmouth, Ill., First		27	
Springfield, Mo., Central		29	Covington, Ky., Madison Ave.	32	27	Burlington, Iowa	20	27	
Independence, Kan., First		26	Salem, Oregon, First		27	Iola, Kan., First		27	
Parsons, Kan., Central	26	25	Mt. Carmel, Ill.	30	26	West Plains, Mo.		27	
Ft. Worth, Texas, Magnolia		25	Hannibal, Mo., First	31	26	New York, N. Y., Central	31	27	
Ave.		25	Beckley, W. Va.	30	26	Corvallis, Oregon	35	27	
Zanesville, Ohio, First	26	21	Marshalltown, Iowa, Central		25	Longview, Texas, First		27	
Jacksonville, Ill., Central	24	20	Cleveland, Ohio, Lakewood	29	25	Centralla, Ill.		26	
Kansas City, Mo., First		20	Columbus, Ohio, 4th Ave.	30	25	Newton, Iowa		26	
Wheeling, W. Va., First		20	Elyria, Ohio		25	New Orleans, La., St. Charles		26	
Group D, 700-1,100 members									
Washington, D. C., National			Miami, Fla., First	26	24	Carrollton, Mo.		26	
City Church	152	195	Maryville, Mo., First	32	24	Fremont, Neb.		26	
Indianapolis, Ind., Downey			Blackwell, Okla., First	28	24	Pittsburgh, Pa., Knoxville		26	
Ave.	89	114	El Reno, Okla., First		24	Bonham, Texas, First	30	26	
Dallas, Texas, Oak Cliff	44	111	Akron, Ohio, East Market St.	23	23	Athens, Ga., First		25	
Winchester, Ky., First	81	100	Warren, Ohio, Central	29	23	Perry, Iowa		25	
Kansas City, Kan., Central	41	90	Walla Walla, Wash., Central	22	23	Buffalo, N. Y., Central	25	25	
Washington, D. C., Columbia			Huntington Park, Calif.		22	Lawton, Okla., First	26	25	
Heights	76	82	Emporia, Kan., First		22	Oklahoma City, Okla., Capitol		25	
Seattle, Wash., First	56	82	Omaha, Neb., North Side		22	Hill			
Los Angeles, Calif., Holly-			Washington, Pa., First		22	La Grande, Oregon		25	
wood	42	79	San Antonio, Texas, Central	26	22	Philadelphia, Pa., Third	25	25	
Mt. Sterling, Ky., First	61	77	Ft. Smith, Ark., First		21	Corpus Christi, Texas, First		25	
Kinston, N. C., Gordon St.	55	75	Kansas City, Mo., Oak Park	25	21	Lubbock, Texas		25	
Topeka, Kan., First	71	72	Atlanta, Ga., Peachtree		20	Parkersburg, W. Va.,		25	
Pasadena, Calif., Central	66	68	Noblesville, Ind.	20	20	San Diego, Calif., Univ.	24	24	
Mexico, Mo., First	43	68	Barberton, Ohio, First		20	Marion, Ill.		24	
Los Angeles, Calif., First	56	63	East Liverpool, Ohio		20	South Bend, Ind., First	22	24	
Bluefield, W. Va., First	60	60	Okmulgee, Okla., First		20	Kansas City, Mo., Hyde Park		24	
Austin, Texas, Central	65	59	Group E, 400-700 members						
San Diego, Calif., Central	95	57	Fresno, Calif., First	82		St. Joseph, Mo., Wyatt Park		24	
Omaha, Neb., First	46	56	Beaumont, Texas, Washington			Billings, Mont., First		24	
Glendale, Calif., Central	59	54	Blvd.	30	63	Duncan, Okla., First	24	24	
Richmond, Ind., First	49	49	Enid, Okla., University Place	62	62	Belleuve, Pa.	29	24	
Wichita Falls, Texas, First	73	49	Marshall, Mo.	20	60	Memphis, Tenn., East End	44	24	
Manfield, Ohio, First	62	47	Lincoln, Neb., Bethany	48	60	McKinney, Texas, First	24	24	
Bellingham, Wash., First	46	47	Norfolk, Va., First	22	60	Richmond, Va., Cowardin Ave.		24	
Ada, Okla., First	43	46	Tacoma, Wash., First	49	60	Seattle, Wash., West		24	
Riverside, Calif., First	35	45	Long Beach, Calif., East Side	29	55	Sac City, Iowa		23	
Whittier, Calif., First	47	45	Alhambra, Calif., First	49	52	Sapulpa, Okla., First		23	
Newark, Ohio, Central	39	45	Lexington, Ky., Woodland	75	52	Pampa, Texas		23	
Washington, Pa., Second		45	Kalamazoo, Mich., Park St.	30	50	Lynchburg, Va., Euclid Ave.		23	
			El Dorado, Kan., First	49	49	Fayetteville, Ark., First		22	
			Jackson, Miss., First		49	Danbury, Conn., Liberty St.		22	
			Richmond, Va., 7th	57	49	Greencastle, Ind.	33	22	
			East Orange, N. J., Park			Creston, Iowa	25	22	
			Ave.	41	48	Waterloo, Iowa, Central		22	
			Centralla, Wash., First	21	47				

## WORLD CALL

	Subs. Dec. 30, 1933	Subs. Dec. 31, 1934		Subs. Dec. 30, 1933	Subs. Dec. 31, 1934		Subs. Dec. 30, 1933	Subs. Dec. 31, 1934
Minneapolis, Minn., Portland Ave.	22	22	Cleveland, Ohio, Cleveland Heights	27	29	Portland, Oregon, Mallory Ave.		21
Marceline, Mo.		22	Albany, Oregon, First		29	Humboldt, Tenn.		21
North Platte, Neb., First	39	22	Sulphur Springs, Texas	24	29	Chico, Calif.		20
Findlay, Ohio, First	22	22	Larned, Kan.		28	Griffin, Ga., First		20
Ravenna, Ohio		22	Dewey, Okla.		28	Girard, Ill.	26	20
Oklahoma City, Okla., Maywood	32	22	Neosho, Mo., First	34	27	Rushville, Ill.		20
Milton, Oregon, First		22	Farmville, N. C.		27	Petoskey, Mich.		20
Princeton, W. Va., First		22	Cleveland, Ohio, Durham	24	26	Overland, Mo.		20
Lawrence, Kan., First	34	21	Hiram, Ohio	30	26	Cincinnati, Ohio, Evanston	25	20
Lansing, Mich., First		21	Leipsic, Ohio		26	Bend, Oregon, First		20
Cincinnati, Ohio, Walnut Hills	20	21	Corydon, Ind.		25	McMinnville, Oregon		20
Martin's Ferry, Ohio		21	Council Grove, Kan.		25	Philadelphia, Pa., Kensington		20
Beaumont, Texas, First	23	21	Earlington, Ky.		25	Hillsboro, Texas, Central		20
Jacksonville, Fla., Edgewood		21	Eminence, Ky.	25	25	Plano, Texas	39	20
Kansas City, Kan., Grandview		20	Buffalo, N. Y., University	20	25			
Pontiac, Mich.		20	Hood River, Oregon		25	Group G, 68-200 members		
Fulton, Mo., First	21	20	Vancouver, Wash., First		25	Detroit, Mich., Northwestern	21	35
Kirkville, Mo.		20	Lake Charles, La., First		24	Russellville, Ind.		34
Fairbury, Neb.	20	20	Kansas City, Mo., Roanoke		24	Alexandria, La., First		33
Columbus, Ohio, Hilltop	23	20	New Bern, N. C., Broad St.		24	Baltimore, Md., Govans		31
Cuyahoga Falls, Ohio		20	Alva, Okla., First		24	Minden, Neb., First		31
Shawnee, Okla., First		20	Covina, Calif.		23	Hampton, Va.		31
Medford, Oregon, First		20	Holsington, Kan.	20	23	Indianapolis, Ind., Brightwood	22	29
Dallas, Texas, South		20	Newtown, Ky.	21	23	Tuscaloosa, Ala.		26
Lufkin, Texas		20	Rochester, N. Y., Columbia Ave.		23	Santa Paula, Calif., First	27	26
Charleston, W. Va., Boyd Memorial		20	Pendleton, Oregon		23	Mt. Morris, Ill.	20	24
			Clarksville, Tenn., First	23	23	Louisville, Ky., Beargrass		24
Group F, 200-400 members			L. Worth, Texas, Univ. Pl.		23	Bedford, Va.		24
Toledo, Ohio, East Side	44	56	Durville, Va., Jefferson Ave.		23	Milroy, Ind.		23
Canton, Pa., First		52	Milwaukee, Wis., First		23	Charlotte, N. C., First		23
Canton, Mo.	31	48	Redlands, Calif., State St.		22	Eureka, Calif.		22
Tulsa, Okla., Memorial		47	Woodland, Calif., First		22	Fresno, Calif., Belmont	20	22
Portland, Oregon, Kern Park	42	43	Red Oak, Iowa	24	22	San Gabriel, Calif., Christian Home	32	22
Winamac, Ind.		42	Macksville, Kan.		22	Mansfield, La.		22
Paris, Mo., First	46	42	Louisville, Ky., Crescent Hill		22	San Marcos, Texas		22
Plattsburg, Mo.		39	Helena, Mont.		22	Decatur, Ga.		21
Maysville, Ky.		37	Harrison, Ohio	20	22	Hannibal, Mo., Mt. Zion		21
Oklahoma City, Okla., Crown Heights		37	Tulsa, Okla., Wheeling Ave.		22	Pfafftown, N. C.		21
Blue Mound, Ill.		36	Richmond, Va., Third		22	Gibsonburg, Ohio, Garfield Memorial		21
Hamilton, Ohio, High St.	22	36	Little Rock, Ark., Pulaski Heights		21	Arlington, Texas		21
Galveston, Texas, Central	26	33	Glendora, Calif.		21	San Benito, Texas		21
Shelbna, Mo.		32	Redondo Beach, Calif.	24	21	Charlottetown, P. E. I., Central		20
Toronto, Ont., Hillcrest	32	31	Watsonville, Calif.	45	21	Washington, D. C., Takoma Park	25	20
Washington, D. C., Parkview	47	31	Warsaw, Ind.		21	Milford, Texas		20
Oakland, Calif., Fruitvale	22	30	Des Moines, Iowa, Mondamin Ave.	21	21	Bremerton, Wash.		20
Goldsboro, N. C., First		29	Worcester, Mass., First	25	21			
			Harrisonville, Mo.		21			

## From College Towers

By H. O. PRITCHARD

### Atlantic Christian College Wilson, North Carolina

SEVERAL members of the Department of Religion and students of the college majoring in Bible are preaching in many Disciple churches in eastern North Carolina. There are approximately twenty students in the Bible department. Professor John M. Waters, President Howard S. Hilley and Professor Cecil A. Jarman form the teaching staff of the department.

Several students through FERA are giving part of their time to coaching work in freshman classes. In this way a twofold need is being met. The students doing the coaching are receiving timely financial assistance and those who are weak in a subject have this splendid opportunity to build up their work. This provision is made for freshman classes in mathematics, history, English and French.

The basketball team, together with the entire student body, is rejoicing in the completion of the splendid new gymnasium which is located on the north side of the campus. The building is known as "The Wilson Gymnasium," being named for the city of Wilson. It is built of brick, with basement for lockers and provision for central heating plant. The interior is attractively

painted in green and white, and the bleachers seat about five hundred spectators. The first conference game of the season was played with High Point on January 5, this event marking the dedication of the building. Speeches of presentation and acceptance respectively, were made by President Hilley and John Barclay, pastor of the Wilson Church. The college band added spirit and enthusiasm. Many citizens of Wilson and nearby towns were present.

### Campbell Club of Yale University

On December 14 the Campbell Club of Yale held its meeting in Sterling Divinity Quadrangle with Dr. Jesse M. Bader of the Federal Council of Churches of Christ as guest speaker. Dr. Bader described his work in the Commission on Evangelism of the Council. He also spoke of the World Convention to be held next summer. The meeting was also the occasion for the final farewell of Mr. and Mrs. Dale Fiers and Ralph Valentine, who have gone to Ohio pastors.

On January 17 Dr. Finis Idleman, pastor of the Central Christian Church, New York City, preached the sermon for the Vesper Service of the Divinity School. At the evening meeting of the Club Dr. Idleman spoke on "New Frontiers in

Christian Unity." Wales E. Smith presented a directory of Yale Disciples now in active service; 235 names are listed from 31 states and 7 foreign countries.

The next regular meeting of the Campbell Club will be on February 26, with Dr. R. H. Miller, of Washington, D. C., as guest speaker.

The Campbell Club wishes to invite all Disciples to the Annual Convocation of the Divinity School to be held immediately following Easter, April 22-24. The 64th Lyman Beecher Lecture will be given by Walter Russell Bowie, New York City. The Taylor Lecturer is Walter R. Matthews, D.D., of Exeter Cathedral, England. The Shaffer Lectureship this year is given by Professor C. Harold Dodd, D.D., of the University of Manchester, England.

### Disciples Divinity House Chicago, Illinois

Dean E. S. Ames delivered the one hundred seventy-seventh convocation address of the University of Chicago on December 18. His subject was "A Philosophy of Life."

Donald S. Klais, a graduate of Eureka College, received the Ph.D. degree in New Testament at the Autumn Convocation of the University of Chicago.

(Continued on page 44.)

# Women and World Highways

## The Price of Peace

By NELLIE K. BEALE

*"The women are all well and ready to take their part." So reported the Columbia Broadcasting Company after checking through its stations in England, Denmark, Japan and Holland upon the speakers scheduled to bring messages to the National Conference on the Cause and Cure of War. To the women attending the conference those words were more than an indication of the meticulous preparations of a broadcasting company. They were prophetic.*

*Mrs. B. F. Beale, of Washington, D. C., reports the conference and brings to church women pertinent suggestions for active participation in the effort toward World Peace. May our women be found "well and ready to take their part"!*

THE National Committee on the Cause and Cure of War of which the Council of Women for Home Missions and the Committee on Women's Work in Foreign Missions, are members, held its tenth annual conference in Washington on January 22-25. Its programs were interesting, constructive and enlightening. The best men in their particular fields gave the lectures, which were followed by question periods. In a review of the last ten years, Stephen Duggan, director of the Institute of International Education, pointed out victories and defeats the peace cause has suffered.

Among the hindrances to peace are:

(1) the complete failure of the Disarmament Conferences; (2) the rearming of Germany in violation of the Versailles Treaty, made inevitable by the continued failure of the Allies to begin reducing their own armaments in pursuance of their Versailles Treaty promises to Germany; (3) a growing belief, all over the world, in militarism as a spiritual force; (4) the increased power of dictatorship in the world; (5) the breakdown of the Kellogg Pact; (6) an intensified political and economic nationalism in the world, in which America is a leader; (7) an increasingly bitter tariff war among the nations, in which America again leads; (8) the tragic failure of the London Economic Conference of 1933, caused in large measure by the attitude of our government; (9) the withdrawal of Germany from the League and from the Disarmament Conference; (10) the failure of the United States and the League to apply united policies that would have forced Japan to respect the sanctity of treaties in Manchukuo; (11) the withdrawal of Japan from the League; (12) the increasing rivalry of the United States and Japan in the Pacific; (13) the renewal of the armament race.

Among the steps toward peace have been:

(1) the various regional pacts like the Locarno Pact, the Balkan Pact, the Pact to maintain Austrian Independence, still waiting German acceptance, and the Mediterranean and Eastern Locarno pacts now being negotiated; (2) the Washington Naval Conference of 1921-1922, whose treaty has until now limited the building of battleships and aircraft carriers and which temporarily settled conflicts in the Pacific; (3) the Lausanne Conference, which ended reparations payments; (4) the signing of an agreement between Germany and Poland establishing a *modus vivendi* in regard to the Polish Corridor; (5) Russia's entry into the Disarmament Conference and the League of Nations; (6) our more cooperative attitude toward the League of Nations and European Conferences under League auspices like the Disarmament Conference; (7) our entry in 1934 into the International Labor Office at Geneva; (8) the development of a good neighbor attitude of the United States toward Latin America, greatly aided by the excellent work of Ambassador Morrow in Mexico and Secretary Hull at the Montevideo Conference, by the gradual withdrawal of marines from foreign soil, and by the reversal of our intervention policy in places like Haiti and Cuba; (9) the Rome Conference of 1935 with the resulting friendly understanding between Italy and France; (10) the peaceful accomplishment, under League auspices, of the Saar plebiscite and the return of the Saar to Germany; (11) the exposure of the activities of the "merchants of death," the American munitions makers, by the Nye Committee of the Senate.

Senator Nye reviewed the investigation of the munitions industry, showing the immense profits of munitions makers and how even our own government through War and Navy Department officials has played a large part in helping sell new guns and other deadly weapons to countries whose war scares our munitions agents have helped create.

We are spending more for munitions, armies and navies than in any other peace time in history. Under the guise of "pro-

tection" the nations are all preparing for aggressive war. Between 1914 and 1930 France's expenditures on "national defense" increased thirty per cent, Russia's thirty per cent, Britain's forty-two per cent, Italy's forty-four per cent, Japan's one hundred and forty-two per cent, our own one hundred and ninety-seven per cent. The new budget before Congress cuts the appropriation for the State Department and foreign service, which Chief Justice Hughes once called the "Department of Peace," by almost \$1,400,000 and increases the Army and Navy grant by \$179,000,000 over last year. The Army and Navy will get practically \$800,000,000, and the State Department, including all embassies and consular offices, only \$14,800,000. The State Department is pitifully undermanned and overworked; it is having to withdraw agents from the foreign field. Yet Secretary Hull's attendance at the Montevideo Conference did more to win us the friendship of Latin American peoples than did all the marines we have landed in their countries.

Dr. Duggan, who spends much time in Europe, says the peoples of all countries are against war, but that "desiring peace will not give it." It must be worked for, and the different governments must be made to feel the pressure of public opinion. Whether we like it or not, we are already deeply involved in world affairs by our position in a closely interrelated world, and we must use the means already established to deal with international problems until we can improve them or create better ones. Four different presidents, knowing the needs of our country, have asked eight different sessions of Congress to confirm our membership in the World Court. Yet as this is written there is grave danger of its being again defeated.\*

A great American historian recently said, "We are in grave danger of seeing the majority of the people of the world become mere serfs and everyone live as in the time of Columbus." Our best informed leaders are convinced that another great war will destroy Christian civilization. The money spent for armies and navies would feed the hungry, end the depression, and give employment to millions, if used for peaceful enterprises.

Women of the churches, if you wish to help save our present civilization, put a "public affairs" study class into your missionary societies. Learn something of the economic needs of the world, demand disarmament and world peace and *organize* to make your Congressmen and Senators and President Roosevelt feel the power for peace of the enlightened Christian women of the country. Cannot Christian women, followers of the "Prince of Peace," take the lead in a movement to save the world from the disaster of another war? This means active work, organization that will be felt by political leaders, not just pious wishes. Can't we work through 1935 to attain membership in the World Court and the League of Nations, for substantial disarmament including abolition of offensive weapons, drastic reduction of our military budget, control of the munitions industry, a cessation of economic rivalries among nations, a setting of our own house in order by abandoning any of our own policies that tend toward war, and the development of peace-mindedness and international cooperation?

\*Since this article was written, the Senate has taken adverse action on the World Court proposal.

# Programs for Adult Organizations

## For the Leader of the April Program

### Topic: Keepers of the Light

**W**E NOW come to the third program in our Japan Study. The first program brought to us a general acquaintance with and appreciation of Japan and the beginnings of Christianity; the second was a study of the beginnings and development of our own missionary work; this third one brings to us stories of some of our co-workers in Japan. The theme is *Keepers of the Light* and the aim is not only to get acquainted with our Christian friends but also to see how they are carrying forward the work of the kingdom in their own land. The May program will carry the thought of the onward progress of Christianity and show how the Japanese Christians are developing their own indigenous Christian movements while the June program will more specifically show how our fellow-Christians are shouldering heavy responsibilities, and the place of the Christ in their life. It will be well for you as leader to introduce your meeting with a statement of this full program set-up so that your group will be able to see the sweep of the study in which they are engaged.

And now for a look at the program plans and material for this month. The devotional theme has been chosen and developed by one of our own missionaries who served in Japan. You will like this material on page 38 of this magazine. Six leaflets are offered from which you may plan your program. Or perhaps since they are short you may be able to use them all.

1. *Sugawara San Speaks*, the third installment of this delightful serial story. This one is especially lovely. Are you following the suggestion to have one person carry this series through, appearing each month in costume? And don't fail to have the picture of Sugawara San at the meeting. It was given on page 28 of the February *WORLD CALL*. We want our missionary groups to become familiar with this splendid Christian soul. The sketch by Miss Armbruster fits in well with this installment of the story too.

2. *Teacher, Bible Woman and Devoted Christian*. This is the story of Miss Murai, one of our fine workers in Japan. It will be an inspiration to all.

3. *The Christian Okusama*. Here are two refreshing stories told by Mrs. F. E. Hagin concerning two women whom she knew in Japan.

4. *At Home in the Bokushi Kwan*, a simple dramatization requiring one man, one woman and four girls, no special furnishings, costumes easily prepared. The man's part could be taken by a woman. The playlet reveals the home life, the problems and responsibilities in the pastor's home, using Mr. Shionoya,

pastor of the Akita church, and his family. As indicated in the leaflet, a picture of this family appeared in *WORLD CALL* some years ago and could be shown with interest to all, though, of course, the girls are older.

5. *Becoming a Christian Through Difficultly* is the story of a Christian girl of Japan, told by the missionary who shared her difficulties and her joys.

6. *The Power of the Leaven*, a series of incidents which show the power and the spread of the gospel. Several missionaries have contributed incidents. Perhaps the best way to use this material will be to have several people bring these stories briefly. The last incident, and indeed one or two of the others, might be dramatized in a simple effective way. You may have someone in your group who likes to do such things and it would help make your program attractive.

If your society is not supplied with the *Program Packet* you know, of course, that it can be ordered for fifty cents and is a very helpful and interesting set of program helps and good reading material also. Or you may order this April set of six leaflets for ten cents.

In connection with this program there is a splendid article in this magazine, "New Leadership in Our Japanese Churches," by J. B. Hunter. You will find the article and the picture that accompanies it an invaluable addition to the program.

Speaking of *WORLD CALL*, let us see what 1934 has to offer for this program. January, p. 27, has a picture of several of the older Christians who have truly been "Keepers of the Light" through the years, and p. 30 another picture of a Christian group; May, p. 19, and November, p. 6, carry the story of a young man's search for Christ; July-August, p. 40, a picture of two second-generation Christians; December, p. 10, the picture of a pastor and his family. These few references, you understand, do not include all references to Japan in the 1934 *WORLD CALL* but only the ones that especially apply to this topic. You will find additional material if you will go back through other years also.

Are you using your outline map? I have been thinking that it would be interesting to make a "picture map" out of it, adding each month any pictures available of people or places studied that month.

If you are wanting dramatizations for the program, see the brief list on page 26 of the January *WORLD CALL* or the longer list with more detailed descriptions on page 44 of the February number.

You may be interested in book reviews. *The Japanese Grandmother* would make

a very entertaining review. And we can supply you with brief and simple, but very effective, little dramatizations of *A Daughter of the Samurai* and *Typhoon Days in Japan*. Many of the study books might well be reviewed.

### For Your Fellowship Hour

The suggestions for decorations and recreation in the April Leader's Help Leaflet in the Circle and Triangle *Program Packets* starts in this way, "April is the month of cherry blossoms and cherry festivals. By all means have a tea party at this time if you have not already had one"—and we might add "why not another?" Japanese teas can be made so very attractive! Suggestions have been given on this page and elsewhere in the *WORLD CALL* as well as references to other sources of information and suggestions: Be sure to consult the page entitled "A Party in the Japanese Manner" in this magazine for games, decorations and recipes. See the suggestions in the leaders' leaflets in the Circle and Triangle *Program Packets* also. The April leaflet tells you how to make cherry blossoms for your decorations and also suggests a game to play. A short clever dramatization might be used, or some music or a reading. May we especially call your attention to *A Monologue of a Japanese Bride*. See that list of plays referred to above for this and other dramatizations and readings. You will find that there are many things available once you begin to search. Perhaps you will plan to have a Japanese luncheon or dinner in connection with this meeting. Whatever you do this month may we suggest that you make your Fellowship Hour, "something Japanese."

### The Missionary Review of the World

You remember that the October, 1934, number of the *Missionary Review* was the all-Japan number. Are you using it in your programs? It is fine as program source material and will be equally fine to circulate as reading material on Japan. It is a whole book in itself! There are several articles and stories that you ought to have for use in connection with your May program. Also several for this April program, and for June too. So you see you need not feel that it is too late to buy the magazine. You will more than get your quarter's worth in the coming three months; pictures, too, that you will like. Order at once from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana. Twenty-five cents is the amount.

# Programs for Young People

## Circle

(For Young People, Ages 18-24)

1934-35: *Toward Understanding.*

April Theme: *What has Japan contributed to the world?*

Worship Theme: *God's Invitation.*

## Charades

WE HAVE been looking over the Biography Set of Japanese missionaries, and are quite impressed with the "charade" possibilities in the names of the missionaries. Now if we could play a game in our fellowship period that would make us more familiar with the names of the people who have served in Japan and at the same time learn something about what they did, it would be very worth while, wouldn't it? We believe both things can be done and here is a suggestion:

Pick from the Biography Set (these are 30c from the United Christian Missionary Society) the leaflets about the missionaries whose names seem to have "dramatization" possibilities, such as Trout, Richey, Palmer, Hunter, Weaver, Crewdson, Young, etc. Divide your crowd into groups, three to five each, and give each group one of the biographies. Announce that the groups are to go off into corners or other rooms where they will read together the biographies of the missionaries, and then after ten minutes all groups will return to the room and each one put on its demonstration.

The counselor will collect the biographies and after each stunt will ask any ten questions (except exact dates) answered in the biography, choosing anyone from the performers' group to answer. That side scores a point for every question answered correctly. The other groups are, of course, supposed to guess who the missionary is; if they are not able to do so during the course of the stunt or questions, then the performing group is awarded ten points, so that the maximum score for any group is twenty points.

You see this makes a plain game into a purposeful game in which some learning processes must be going on or some very low scores will be made! This same sort of game could be played in several meetings so that your group would really get acquainted with our missionaries.

Would you like to have a Japanese party? Look for the suggestions elsewhere in this issue of WORLD CALL.

## They Like Our Programs

In the *Missionary Review of the World* for December more than three columns are devoted to a description of

## Senior Triangle Club

(For Young People, Ages 15-17)

1934-35: *Oriental Highways.*

April Theme: *Northern Highways.*

Worship Theme: *God's Invitation.*

## "Song of Ch'ang Kan"

LONG ago a Chinese poet wrote this "Song of Ch'ang Kan"—

Tell me, where do you live?

Near here, by the fishing pool?

Let's hold our boats together; let's see

If we belong in the same town.

Yes, I live here, by the river;

I have sailed on it many and many a time.

Both of us born in Ch'ang Kan, you and I!

Why haven't we always known each other?

Is someone of another race living in your town? If so, do you know each other? Do you know what his problems are? Have you ever invited him to church? Real Christians must be near-sighted and farsighted at the same time.

## Let's Read

It will not be long until school closes. We can begin now to make plans for getting all members interested in reading this summer some of the books that they have probably felt they did not have time to read during school. If you do not have a literature secretary it would be a good idea to appoint one, so that he could get all your books together and have them ready for constant circulation. This literature secretary could get from your school or city library a list of the missionary, world friendship and travel books that would be interesting to young people so that each member would know for what he might ask. There may be a traveling library in your state, and the woman's missionary society probably has some books that you would like. Be sure to take good care of all borrowed books. If you live in a small town near a city, it is likely that one of the large churches in the city would be glad to let you borrow some of their books for a period of time if there is no traveling library in your state.

Let's have lots of reading done this summer!

the programs of our Circles and Triangles. We thought that you would like to know that the programs which you are using seemed sufficiently worth while to one of the editors of this missionary magazine to warrant the use of that much space.

## Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

April Theme: *Pioneering in Africa.*

Worship Theme: *Jesus Shared by Healing.*

## A Suggestion for Year Books

SOME intermediate groups have felt that they would like to have year books similar to the senior Triangle, so they have made their own. We are giving you here some suggestions from those we have seen.

Covers of green construction paper folded the same size as the Triangle pledge card (have you seen the new pledge card?) with the words, "I Try" on the front. Inside the first page is the pledge card with the items on it that each member will "try" to make his purpose for the year. Then there is a page for each meeting with the subject for study, the date and place of meeting, the names of hostesses and leaders, etc.

In the back of the program year book is a list of the books in your library that are of interest to intermediates. The benediction is printed on the back of the booklet.

Another suggestion is to have booklets made in the shape of a clock, with the dial and hand drawn with ink on the face of the clock. The hand should point to the hour of meeting (you should have a set hour and time in the month for your meetings). If your group would like year books, why not make a project out of this, and have each member make up a list of the things which he or she thinks should be included and suggest ideas, designs, poems, etc.? Then the final pattern chosen would be a compilation of all ideas and would therefore have greater meaning and value to each member.

## For Your Fellowship Period

A simple game appropriate for your meeting on Africa is "Call Drum." One who is "it" goes out of the room. The others decide upon some object which he is to guess. He returns to the room and questions each member of the group in turn until he guesses the object. The reply to each question would naturally include the name of the object to be guessed, but for this name the words "Call Drum" are substituted. For example, the object decided upon might be the telephone. The answer to the question then might be, "I use the 'Call Drum' when I want to talk to my friends."

Are you using the complete set of "Pioneering" programs? This material includes worship units for Intermediates, lesson units for Sunday school classes, etc.

# Devotional Study for Missionary Societies

APRIL

## Working With God and With One Another

By C. F. McCALL

Scripture: 1 Cor. 3:4-8.

ONE of the distinguishing characteristics of our religion is its emphasis upon personality. Practically all of my most interesting experiences, during more than twenty-five years of missionary work in Japan, have to do with persons. In the following story not only will one of these interesting people appear but also the strange influence of personality upon personality as we all work together under the powerful guidance of the Spirit of God will be shown.

I was holding monthly meetings in the homes of the Christians in the small town of Gosen in Niigata Prefecture. A newly married couple began to attend these meetings and showed great interest in the message. The wife announced at once that she was a Christian. The husband was employed at the railroad station and we soon found ourselves trying to hold our meetings upon a night when he was free to attend. They became regular attendants and he a most earnest inquirer. However before many months they were no longer in their places at the meetings and upon investigation we learned that he had been suddenly stricken by tuberculosis, that it had become necessary for him to surrender his job and that they had returned to his old home near Akita. Here he remained for many months with occasional reports showing that the dreaded white plague was up to its old tricks appearing to offer some hope but pulling him steadily down.

During that autumn some of us were led to ask the privilege of holding open-air meetings for several nights in a popular shrine grounds in the suburbs of the city of Niigata. I went to the priest in charge and he not only received me most kindly but also gladly granted the request. Some time during the winter one of the laymen, who had helped in the meetings in the shrine grounds, reported that the wife of our young tubercular friend was the daughter of the friendly priest and that her mother, the wife of the priest, was a Christian woman. Though no one had ever seen this hidden disciple of our Lord inside a church in those parts it was no doubt the influence of her life that had made it easier for her daughter to accept the faith and for her husband to befriend the missionary.

Early the next spring I was surprised to have an S O S. from the Sasaki, for that is their name, saying that they had recently returned from Akita and that the doctors had said that he could not live more than three days. "Come at once and pray," was the message. I asked the local pastor, who had not yet met these friends, to go with me. We found him prostrate, breathing with great labor and

awfully emaciated. We prayed for him asking God to give him peace and the blessing of his presence. After finishing our prayer I looked at him once more. I thought him one of the finest-looking men I had ever seen—nearly six feet tall, marvelous long fingers, intelligent features, eyes and hair as black as a raven and withal a splendid man in spite of the fact that disease was surely winning the fight. To the group in the room I said, "I believe it is not the will of God that this man should die at this time; let us change our prayer and ask God to spare his life." This we did with all the honesty and earnestness we could command. I then told him that he must be willing to do three or four things else God could not hear our prayer. He must open his windows and keep them open day and night, he must eat all the nourishing food his organs could digest, putting his money in food rather than in medicine and his hope in God rather than in the doctor and finally he must be willing to rest and then rest some more for a good many months.

Gradually the rest-food-air-prayer cure did its work and late in the following spring Mr. Sasaki walked two miles to church and was baptized into Christ. Later he said to me, "My baptism here today is the final consummation of a resolution I made thirteen years ago when I heard you preaching in the Akita Park under the cherry blossoms." Of course I knew nothing of this for I had never met him till he came to the meetings at Gosen.

This spring (1935) it will be two full years since he formally dedicated his life to Christ and he has grown steadily in health of body and soul and is now one of the most promising men in the church. When I asked him how he explained his recovery he replied: "It is the power of God manifest through following your simple road back to health."

Yes, it is the power of God working through personality. The influence of the life of Christ in the soul of the wife of the priest helped her daughter to find the way to God; this young woman as the wife of the young railroad man persuaded her husband to attend the simple monthly Bible study meetings; the first meetings in the Akita Park about 1906 were the result of the working of Christ's Spirit in the hearts of two dedicated persistent women, Misses Jessie Asbury and Rose Armbruster; and the follow-up campaigns through many years were God's urge in men like Erskine, Oliphant, Hunter, Hendricks and Crewdson; and in women like Misses Gretchen Garst, Lois Lehman, Mary Lediard, Jessie Trout and Martha Gibson; and back of these manifestations is the goodness of God working through the prayers and the love and the gifts of the friends of the church.

NOTE: The many friends of Mr. and Mrs. C. F. McCall will be glad to have the devotional message for the missionary programs for this month come from Mr. McCall, out of his rich experiences in evangelistic work. He has been an unusually successful missionary in the field of rural evangelism in Northern Japan. The McCalls went to Japan in 1908 serving in our Mission until 1930 when they resigned to join forces with the Congregational Board in which relationship they still serve. They are at present on furlough in Berea, Kentucky, where the two children, Field and Frances are in college.

## A Party In the Japanese Manner

(Continued from page 32.)

### Rice

Three cups of rice or one-half cup of rice for each person. Wash repeatedly in cold water until the starch is completely washed away. Put in large sauce pan and add cold water about one inch above level of rice. Cover tightly and place over hot fire until it begins to boil, reduce heat and boil slowly until water is evaporated. Do not add salt. The rice should be flaky.

### Sunomono

Slice cucumber thin (without peeling), add salt and knead. Cover tightly and let stand twenty-four hours. Mash walnuts and add a little salt, sugar and vinegar. Squeeze water from cucumbers, add walnut mixture. Serve in small dish.

### Cha wan mushi

Make thin broth. Put in an individual bowl or ramekin (substitute cups if you do not have small bowls) one teaspoon of green peas, one teaspoon of chopped mushrooms, a bit of chopped parsley and small pieces of chicken, fish or shrimp. To one and one-half cups of broth add two eggs. Beat eggs and soup together, pour over materials in bowls, cover and steam about fifteen minutes or till egg becomes firm.

Oyakodonburi ("Mother and child bowl"—so called because both eggs and chicken are used). Scramble eggs, pieces of cooked chicken and onions together. When done, place on top of a bowl of hot rice. Over this pour soy bean sauce and sprinkle all with some dried seaweed. Cover and let stand ten minutes in a warm place. All the flavor will permeate the rice.

The Japanese articles mentioned in the above recipes as well as chopsticks with which to serve may be obtained from any one of the following stores:

Kuwayama & Company, Inc., 76 West 47th Street, New York.

Mrs. K. Fujiwara, 3538 Ellis Avenue, Chicago, Illinois.

Mikawa-ya, 246 E. First St., Los Angeles, Calif.

The Enbun Co., 230 E. First St., Los Angeles, Calif.

These firms will send descriptions and price lists upon request.

# Echoes From Everywhere

## Prospects Are Bright

In all our years in India, never were the prospects more hopeful for the ingathering of great numbers to the fold of Christ. In our own Mission area near Bilaspur, baptisms are being reported nearly every week, and many others are almost ready. In the Chhattisgarh area, around Mungeli station, with several missions cooperating, a united effort is being made to reach an entire caste called the Satnamis (followers of the "True Name"). In Jubbulpore a very decided awakening has come among the low caste people or "Untouchables." Twenty or more adults have already been baptized.

E. C. DAVIS.

*Jubbulpore, India.*

## At Colegio Internacional

Colegio Internacional had an excellent school year. In many ways it is the best year in the history of the institution: The enrollment was as large as we could well handle; the attendance of both students and professors was unusual; there was less sickness than any year since the school was founded; there was a real good spirit for a war period, between students and faculty; many students made real progress in the development of personality and some showed an appreciation of the life of Jesus and his message to bewildered men. All in all we are mighty happy that the school has functioned at all during the war. When even our finances show no red for the year (in fact our collections have never been better) certainly we have cause to give thanks for our many blessings as a school, in this terrible crisis.

A. E. ELLIOTT.

*Asunción, Paraguay.*

## Significant Medical Gathering

Dr. D. S. Corpron of Luchowfu, China, attended the ninth congress of the Far Eastern Association of Tropical Medicine in Nanking recently. It is reported that the Nanking government spent over

\$40,000 upon entertainment. When the delegates registered each one was presented with "A Glimpse of China," bound program, authors' papers, a silk-covered "Pictorial Survey of National Public Health Activities" and "Manchurian Plague Prevention Service," and a fine silver badge more like a war-time decoration than anything else. There were sight-seeing trips, banquets, a special Chinese theatrical performance by a famous company of actors from Peiping and private automobiles for the use of delegates throughout the congress.

This all speaks well for the present government's interest in the advancement of health, since this is by far the most important medical gathering in the Far East.—*China News Letter.*

## Progress in the French Field

Three years ago our goal in the French field was five new churches in five years. Well, we have six congregations worshipping in four church buildings and two homes, besides many other preaching places. All of these six places had Christmas programs. We are contacting between 600 and 700 people each week. We have put three men into the ministry and seventeen Sunday school teachers to work who had no part in our French work three years ago.

The state work is progressing even more rapidly. Eight churches which were closed a year ago now have preaching. The state was raising nothing for state missions last year but will raise close to \$1,000 this year. I have conducted three revivals and will conduct two more in the next two months. Mrs. Armstrong will preach for me here while I am away.

W. N. ARMSTRONG.

*New Orleans, Louisiana.*

## An Occasion for Gratitude

The University Hospital in Nanking has just made its report to the board of directors. The acting superintendent, Dr. J. Horton Daniels, says in part, "A certain sense of confidence has come to our hospital staff through an increased demand on the part of our patients, bringing with it moral and financial support. This confidence is increased too, through greater expenditures in building, steam heat, equipment, and a bigger and better trained staff. It is an enlarging circle and we frequently are puzzled ourselves as to which is cause and which is effect, the increased number of patients or the increased standard. Confidence comes, too, through a realization that the Central (government) Hospital and all the medical clinics (municipal), in addition to all their splendid work, have given so much publicity in health lines that the entire city population is more hospital minded than ever before. This, with the large increase in population shows that there is still a great need in Nanking for the University Hospital."



Anna R. Cox, December 31, 1934, Princeton, Indiana. Faithful and untiring worker in the church and missionary society.

Mrs. W. L. Foster, December 30, 1934, Phoenix, Arizona. Devoted charter member and president of missionary society.

J. W. Hardy, Lexington, Kentucky. Retired minister. Served as financial secretary for Transylvania College and as president of Southern Christian College, Hopkinsville, Kentucky, and Tennessee Female College, Lebanon, Tennessee. Age 76. Father of Dr. W. M. Hardy of Nashville, Tennessee, formerly missionary to Tibet.

Mrs. Florence Dailey, December 12, 1934, Wadsworth, Ohio. Faithful member of church and for two years president of missionary society. Age 48.

Mrs. Mathilda Catherine Craig, January 17, 1935, Metropolis, Illinois. Faithful and consecrated member of church and missionary society. Interment at Marion, Illinois.

Mrs. Eunice Sothard, October 23, 1934, Florida Christian Home, Jacksonville. Celebrated her ninety-fourth birthday October 22.

Mrs. Elizabeth Hertzog West, October 23, 1934, Florida Christian Home, Jacksonville. Sister of the late O. G. Hertzog of Hiram, Ohio. Treasurer of the Florida Christian Home Missionary Society since its organization in 1922. Age 80.

Mrs. Hattie Finney, November 17, 1934, Florida Christian Home, Jacksonville. Age 86.

Mrs. Belle B. Davis, September 7, 1934, Sulphur Springs, Texas.

Mrs. L. M. Simpson, December 12, 1934, Vancouver, B. C. Native of Prince Edward Island. Age 83.

Mrs. Annie Hodgson, Athens, Georgia. Annuitant of Foreign Christian Missionary Society and maintained interest in the ongoing of the kingdom.

Miss Mary E. McClure, November 20, 1934, Bruceville, Indiana. Charter member of missionary society and an earnest Christian. Age 87.

Mrs. G. David Lockie, December 21, 1935, Springfield, Illinois. Faithful member of West Side Church and interested in all missionary work.

Sister of Mrs. Clifford S. Weaver of McKinney, Texas.

## Hidden Answers

1. What two anniversaries are we celebrating this year?
2. Who was the pioneer missionary to China?
3. How much has been given for Ministerial Relief from the beginning?
4. Who is the new president of Butler University?
5. To what position has Mr. Fey gone?
6. Who was Mrs. Tilley?
7. How many churches are on the WORLD CALL Honor Roll for last year?
8. How many churches dropped out?

# Station UCMS Broadcasting

WHEN Miss Buena E. Stober sailed for Africa, on November 2, she was happy to take with her 1,400 pounds of African baby garments, surgical dressings, etc. Most of this was supplied by her living link state, Oklahoma, but Tennessee and other states shared in it.

In addition to all his duties in connection with Colegio Internacional at Asunción, Paraguay, A. E. Elliott has been serving as secretary of the Asunción Rotary Club. This work is especially exacting since that country is at war with Bolivia and among other things consists of looking after mail and money for prisoners of war. After school closed he gave as much as ten hours per day to this work.

We have not learned just how many churches of our brotherhood are making arrangements for attendance of their pastors at the World Convention at Leicester, England, in August, but we note that the congregation of Second Church, Indianapolis, voted to assist its pastor, Henry L. Herod, to attend. Mr. Herod is president of the National Convention of Negro Churches and has been asked to appear on the program at Leicester.

Some time ago WORLD CALL noted the death of the mother of Miss Lillian Collins, missionary in Luchowfu, China. It now seems necessary for Miss Collins to return to this country in order to care for her aged father. In this connection it is interesting to relate that following the death of Mrs. Collins the Chinese of Luchowfu held a beautiful service in her memory because of two sacrificial gifts which she made to China—the one the primary building at South Gate and the other her only daughter, who is loved and respected by Chinese and foreign friends alike.

We learn that Mrs. James H. Brewer, recently resigned as general secretary of woman's work in Louisiana, is recovering from an operation in a New Orleans hospital. And "speaking of operations," we are glad to hear that the aged father of Miss Lucy Mapes of Shelbyville, Kentucky, has returned to his home after two operations in a Louisville hospital. Miss Mapes served for a number of years as president of our woman's work in Kentucky and was also a member of the executive committee of the United Society.

For the past seven years Mrs. Walter B. Bell of Bells, Tennessee, efficiently served as state president of woman's work, after having been treasurer for several years. Mrs. Bell has now resigned to make her home with her brother, James Hardy, in Sheffield, Alabama. Mrs. N. L. Carney, who has been vice-president, becomes president, and Mrs. C. E. Jackson will serve as vice-

president. In former years Mrs. Carney served as state president, and she has also been a member of the executive committee of the United Society.

Just before Christmas the six-year-old daughter of Mr. and Mrs. Dallas C. Rice of Yakima Indian Christian Mission fell down a flight of stairs and broke her collar bone. It was necessary for her to be in a brace for almost a month. About the same time Mrs. Rice suffered a breakdown and to complicate matters flu invaded the Mission, attacking some of the schoolgirls as well as the cook and matron.

Too late to be included in our news items for February came the word of the serious accident suffered by Charles S. VanWinkle, director of religious education for the Eastern Area. On January 6 while driving to Indiana, Pennsylvania, where he was to speak, the car skidded into a bridge abutment and three of the four occupants were seriously injured. Mr. VanWinkle had a blister on the brain and was unconscious for some time but recent word indicates that he will recover. His brother suffered internal injuries from which he died January 27, and a brother-in-law had a leg broken. They are the sons and son-in-law of Mr. and Mrs. E. K. VanWinkle, who serve the church at Hobart, Indiana.

Word comes of the death in December last of Mrs. Nellie McGarvey Stucky in Lexington, Kentucky. Mrs. Stucky held many important offices in organizations which promote the progress and uplift of the world. She served as recording secretary of the Woman's State Missionary Board in Kentucky for more than thirty years and dignified the office. "The characteristics which will influence and linger in the memories of those who knew her were love for the Lord and his worship, fidelity to her task, great kindness to the poor and distressed and a sweet and charitable consideration for all. She presented a rare combination of Mary and Martha in her life." Mrs. Stucky was the daughter of J. W. McGarvey of sainted memory, and her husband, Dr. Stucky, was in demand as a skilled physician throughout the state. He met his death in an automobile accident several years ago. Five children survive.

Mrs. Hubert Sarvis, who has been teaching in government and other schools in Japan, is sailing March 24 on the S. S. "Kiyosumi Maru" of the Kokusai Kisen Kaisha Line, and expects to arrive with her family in Los Angeles April 8. As a missionary under the U. C. M. S., Miss Amy Jean Robison, daughter of Mr. and Mrs. H. B. Robison of Canton, Missouri, went to Japan about fourteen years ago. She later married Hubert Sarvis, brother of Guy W. Sarvis, then in Y. M. C. A. work and a teacher in government schools. Both Mr. and Mrs. Sarvis gave much time to teaching in Christy

Institute, Osaka, when it was carried on by our Mission.

John H. Booth of the Board of Church Extension is answering to the name of "Granddad" since the arrival of Virginia Ann, January 25, at the home of Mr. and Mrs. Gwynn Barnett. Mrs. Barnett before her marriage was Idelle Booth.

Grace Holloway, second daughter of Mr. and Mrs. H. B. Holloway, surprised her friends by her marriage, January 2, to William F. Walker of St. Louis. Mr. and Mrs. Walker will make their home in Indianapolis.

We have just learned of the death of W. E. Ellis, who for twenty-two years served the church at Paris, Kentucky, before that holding pastorates at Stanford, Glasgow, Cynthiana, Kentucky, and Nashville, Tennessee. Mr. Ellis was held in high esteem by all who knew him. He served on the executive committee of the United Society and for many years was on the board of trustees of Transylvania College. His daughter, Mary, survives him.

The many friends of Mrs. Kent Hughes of Lima, Ohio, will be shocked to hear that she recently suffered a stroke of paralysis from which she is slowly recovering. Mrs. Hughes served several years as president of woman's missionary work in Ohio and last year was a member of the Commission on Policies and Promotional Relationships of the United Society.

Scarcely a month passes that we do not have to record the bereavement of some of our missionaries. Mrs. John B. Young, mother of Miss Grace N. Young of Luchowfu, China, passed away at Clarkston, Washington, November 5, 1934. Mrs. J. B. Holroyd, mother of Howard T. Holroyd of Mexico, died in Steubenville, Ohio, January 12, 1935. Ben Holroyd, director of religious education in Euclid Avenue Church, Cleveland, is another son.

The treasurer of the society reports that he has issued \$93,000 in "Five Year Notes," in accordance with the plan instituted a year ago last June. As evidence of the high regard in which the security is held, \$15,000 was recently received from a bank.

Word has come of the safe arrival in Batang, West China, of Marion H. Duncan and Mrs. Minnie Ogden. Mr. Duncan went out to West China for research work under the auspices of the Academy of Natural Sciences of Philadelphia and while in Batang is helping the church in every way possible. He reports it in good condition under the direction of Lee Gway Gwang, with from 70 to 90 in the service. Mrs. Ogden is on a retirement allowance from the United Society and has gone back at her own charges, wishing to give her life to that land.

# Helps for Leaders of Junior Groups

WE ARE glad to return to our customary two pages for the presentation of helps for leaders of Junior groups. While we still carry the program helps for the Junior programs which are given in the "King's Builders" section of "Junior World," we hope to be able to give more enrichment material. We shall also plan to have, preceding each unit of the new study topics, a discussion of the value of the unit in the life of the child and a considerable amount of bibliographical reference, etc. It will also be possible to have information about activities in which children may engage, and about books and other materials which will be helpful to the leader of all Junior groups.—Grace W. McGavran.

## Unit Versus Topic

YOU will notice that we are talking, further on in the page, about the fact that certain sessions are sections of a unit. For many years we have been carrying on these child-conducted meetings on the theory that we could pick out isolated topics and have a profitable discussion about them. But as we have worked with our new graded lessons, and have seen our boys and girls puzzled about things of one sort and another, we have come to the conclusion that there are certain areas in their lives which need just the sort of discussion which children can give them in the kind of meeting that is possible, with an adult leader guiding the children in preparing to conduct the meeting themselves.

Let me illustrate with the unit which is the first one to be used. Children need to think about God in terms of a creator who not only created the universe, but who is also continuing to guide the processes of development. Then they need to see their relationship to this work of creation, to feel that they may help God and that there is a possibility of partnership with the power that controls the world.

We therefore gave you a statement regarding the unit as a whole, in the last WORLD CALL. This will be done whenever a new unit is to start. We also suggest, under each session plan, just as we did before, the development which may occur in that session. We shall also give a bit more enrichment material.

## Program Helps for Junior Meetings

### March 3—The World in Which We Live

Material for this program was given in the February 3 *Junior World*. An introduction to the unit on "God the Creator of All Life" (of which this was the first of eight sessions) was given in February WORLD CALL, and also suggestions for the treatment of the materials for the first session.

### March 10—Japanese Dress

This does not sound like a missionary topic does it? What has dress to do with missions? Yet, as one talks to Juniors one finds that often a most un-Christian attitude is expressed toward those who differ in customs or dress. In our six-session study of the Japanese, therefore, we are taking up some of the customs and environment of the Japanese child and hope to create an attitude of friendly in-

terest, which will admire the beauty of Japanese custom, and see the person rather than the difference. In addition we wish to carry along our study of our missionary work, and to know something of the boys and girls who are connected with our church in Japan.

First let us speak of the worship part of the meeting. This is one of the opportunities for enriching and making more meaningful the missionary materials of worship which your group possesses.

Reference is made again to the song "Friends With All the World." It was printed in the January 6 *Junior World* specifically because many of you do not have a hymnal with it in, and because it is one of the valuable new missionary songs for Juniors. If you have not that copy, send for it to the Christian Board of Publication, Beaumont and Pine Sts., St. Louis, Mo. Two or three copies would give you one for your pianist, one for your leader, and one which could be posted for the boys and girls to copy words from. Juniors are used to singing without the music in their hands. Try learning this new hymn if it is unfamiliar to your group.

Then regarding Scripture. If the memory work done in the Sunday morning session is of value, surely part of that value lies in being able to recall and apply it to other situations. If memory work has not been done, a committee may sit down with the quarterlies and pick out those passages which speak about a friendly spirit to strangers and those of other countries.

For the prayer, a prayer thought is given. You will know best which will be most helpful to your group, a prayer by the leader, a group of sentence prayers around this thought or a prayer which you yourself lead.

Now coming to the discussion and activity part of the meeting, which we hope will not be isolated from the worship but grow very naturally out of it and back into it. As you study the suggestions made (there are nine of them) in *Junior World*, you will see that you need to help the boy or girl who is to lead to make a choice. Or that the group itself will need to choose. We would suggest that you do not omit the review. Gather up in a few brief sentences the study that was made in January and February. Have any reports that may have been assigned, as it is not a good procedure to fail to take time for work that has been conscientiously prepared.

Plan for variety in your group presentations of the "letter" from Haruko. Since this session is about costume, the suggestion made there will be especially help-

ful. Give time for a discussion and examination of the costume if it is a genuine one. You will recall that a pattern for a Japanese costume was given in the July 2, 1923, *Junior World*.

It is at this point that we would like to have extra material right on this page. But since space forbids we refer you to the pages on schools in Japan which you will find in the *Children's Special Packet on Japan* which is free except for a ten-cent postal and handling charge. Write to Miss Grace McGavran, 2700 Pine St., St. Louis, Mo., for it. If you do not care to do that, refer to the pages in *Junior World* for some specific information. And use the story of "Nobumbo" and his examinations, to help the boys and girls get an idea of one phase of Japanese school life. You will find a further source of valuable information to supplement any discussion you may care to plan on the schools we have in Japan, in the program leaflets of the missionary society, which you without doubt can have access to in your own local missionary society.

It is especially important that work undertaken at the earlier sessions be finished. Unfinished projects lead nowhere, and confuse the children with a sense of incompleteness.

One more word regarding the study of Japan. Various articles in *Bethany Church School Guide* are during this six months dealing with different projects which have been carried out in that field. Even if you are not needing further suggestion now, will you not study them, with the thought of making a wider use of the missionary study materials the next six months?

### March 17—Ways in Which God Creates

This is the second of the eight sessions of the unit, "God the Creator of All Life." Read again, from your February WORLD CALL the introduction to the unit and the reference materials there given.

As you look at the treatment of this session in *Junior World* you will find a change in the worship suggestions. A large group of hymns is given, with the suggestion in each session following that a selection from them be used. One very good piece of work for a committee would be to find as many of these hymns in your worship source material, hymnal or worship manual, as they can, and then go through the hymnal to find others whose words are in much the same strain. You may find your group lacking in knowledge of this type of hymn. Again we suggest that, considering that there are

still seven sessions on this subject, it is worth while learning some of them.

Now, how best handle the meeting, since there are several paragraphs of information given which should be talked over in advance? Perhaps you can have a group of three leaders for this meeting. Let them come together and talk over the paragraphs given and with your help or the help of the science teacher in the high school, add some more facts to the ones given. There should be a chance given in the meeting, after the presentation of each of these phases of creation, for the boys and girls who have not made the special preparation that the smaller group has, to contribute facts they know. A good preparation for this would be to ask every child to read the paragraphs in his own copy of *Junior World* very carefully and to be prepared to add something to one of them.

Another way to handle this meeting would be to have the whole group divide into committees and each study one of these paragraphs and make a poster illustrating it. The presentation of the poster and the explanation of it, would take place when the group came together for a brief time at the end of the hour, or could be put off till the next meeting.

If you have been able to carry out the picture project, and have a number of nature pictures, the committees might work at selecting the ones which best illustrate the different paragraphs. A picture display around the wall might take the place of the posters.

### March 24—How We Share in God's Work of Creation

This is the third session in this unit. You may wish to start the meeting from the point where you left off the last time a study of the pictures which you have, which may be arranged by those coming early to the meeting. Your discussion might be started this way, "We have been talking about this wonderful world in which we live and some ways in which God is still creating."

#### Using a resource person—

There are any number of people you may use in today's discussion, either to sit with the group and answer questions or to give a brief talk on some ways in which man is helping God create. You will need to discuss with them the purpose of the unit and tell them ahead of time what ground has been covered.

A doctor or nurse might tell of the work which medical science is doing to help in the creation and preservation of life.

If you live in a section where a forester is available he might tell how man has studied and worked to make new kinds of wild life and to work with God in preserving the beauties he has given us.

If an engineer is available he can tell the thrilling story of man's creation of homes in which to live, office buildings in which to work, and great bridges and roads to help men travel more easily and safely.

#### Enriching worship—

It has been suggested in the *Junior World* that you will have for the children's use, a "litany," which may be a new form of prayer for them. If they are familiar with this form you will probably wish to have it used in the worship part of the session. If not, it is a fine opportunity to increase the ways of worship which the children have. You will need to explain it to them first. Point out the fact that the response from the group is in each case the same, that the leader expresses slowly and distinctly, the prayer thought and that they, the group, join in on the response, making it a part of the sentence the leader has left unfinished. While it may take a little practice to get the rhythm of utterance and response, it is well worth the trouble as this is a form of prayer which the group can use, and which can be prepared by them, from time to time as a special project.

#### A Litany of Thanks

*Leader:* For all the world in which we live,

For countless gifts which thou dost give,

*Group:* We thank, thee Heavenly Father.

*Leader:* For all thy creatures great and small,

For song of bird at evenfall,  
For flowers that bloom in every field,

For thy great love to us revealed,

*Group:* We thank thee, Heavenly Father.

*Leader:* For eyes to see, for tongue to tell,

For mind to understand as well,  
The glories of thy handiwork,

*Group:* We thank thee, Heavenly Father.

*Leader:* For work which we can do,  
To help in thy creation, too,

*Group:* We thank thee, Heavenly Father.

For the discussion part of the meeting follow the suggestions given in *Junior World*. If you need an extra story use the story of Johnny Appleseed.

### March 31—How Laws Work in God's World

We want to help our Juniors see God as a God of law, whose world runs smoothly and harmoniously because it is an orderly and obedient world. The experience of the boys and girls may have led them to think that God is variable. This study should help them to see God as a God of law who works in an orderly and dependable way. Juniors should learn early to appreciate the ways in which inanimate nature moves and progresses according to the great laws of the universe. The succession of day and night, of the seasons, of seedtime and harvest, of storm and sunshine, are all reliable.

Early comers may work on things started in previous sessions, or may work at composing a litany if you used that form of prayer and it was enjoyed by the group. This is a good time to work at learning new songs. Five or six chil-

dren who know a new song thoroughly are an immense help when the group comes to learn it.

Such questions as the following will help direct the discussion this time. What are some of God's laws about water? (Mention its seeking its own level, displacing air, taking the shape of its container, etc.) If you carried an article to the top of a high building and dropped it what would happen to it? What laws has God made about the movement of the earth? What difference would it make if those laws were continually changed? Is it a help in planning things to know we can depend on God and his laws? What kind of a person must he be? Should we ask him to change his laws? What should we say to him?

Following such a discussion the children who have prepared to do so may present the paragraphs as indicated in *Junior World*.

If you care to do so, you might have the group make a list of God's laws and how they operate, or you might have a chemist with whom you have previously discussed the purpose of the meeting come to work with the group in a few simple experiments showing how inevitably laws work.

### April 7—Our Part in Keeping God's Laws

When we have discovered that God works in an orderly way and that everything in nature proceeds according to established laws, many of which we know, and more of which are being discovered constantly, we may next raise the question—do we work by law, too? If so, what is our part in discovering and keeping laws?

The boys and girls will discover that there are wonders in their own bodies as intricate, as innumerable, as overwhelming as those manifest in the world about them.

A study of men and women who have spent their lives trying to discover and keep God's laws and to serve humanity through them will aid the children to enter into the experience of the scientist Kepler, when he exclaimed, "I think thy thoughts after thee, O God."

Some of the laws we want children to recognize as God's laws are those concerning our relationship with one another. We cannot develop as we should and feel secure in any group unless rights are mutually considered. On this basis, man has made rules for himself and his associates. The teacher should try to lead the children to some understanding of this conception of law and to desire to work with God in keeping these laws carefully, even as God himself is always true to law.

The discussion can be stimulated by the use of such questions as the following—Have we any responsibility toward keeping laws? How are laws discovered? How can we help keep laws?

The specific direction the discussion may take is suggested in the *Junior World*.

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## From College Towers

(Continued from page 34.)

His thesis was a study on "The History of the Interpretation of the New Testament in America, 1620-1900."

Miss Myrle Ward, missionary on furlough from Africa, and Mrs. Edna Gish, on furlough from China, are studying in the University of Chicago during the Winter Quarter.

The Disciples Club is having a fine year under the leadership of its president, Alfred L. Severson. The average attendance for the meetings held during the Autumn Quarter was 47. The programs have included the following: The celebration of the fortieth anniversary of the Disciples Divinity House with Professor W. D. MacClintock, president of the board of trustees for the first twenty-five years of its history, and Professor H. L. Willett, dean of the House for twenty-seven years, as the chief speakers; the quarterly communion service in the chapel of the House, conducted by Barton Hunter; a social evening at the home of Mrs. Gertrude Sutcliffe; "Religion in the CCC camps," by Charles W. Kirkpatrick; "The Disciples in Chicago," by Perry J. Rice; "The Challenge of Change," by W. B. Alexander, missionary to India; "The Art of Comedy Explained and Demonstrated," by Victor R. Griffin; a review of his recent book, *Intolerance*, by Professor W. E. Garrison; "China and Christian Missions," by Lewis Smythe, missionary to China, who is spending his furlough as a student in the University of Chicago.

### Drake University Des Moines, Iowa

January 14-17 was High School Week at Drake University. The members of the mid-year senior classes and the principals and advisers of the four Des Moines high schools were entertained as dinner guests of the university.

Dean Herbert Gould of the College of Fine Arts was presented in recital and reception, January 30, at the Hoyt Sherman Auditorium. Dean Gould, who came to Drake in September to fill the vacancy left by the death of Dean Cowper, has sung on several occasions but this was his premiere recital.

The Bible College of Drake University is happy to announce that it is presenting Dr. A. W. Fortune, of the Central Church, Lexington, Kentucky, for the Drake Ministerial Lectureship, February 25-28. Dr. Fortune will give five lectures.

### Texas Christian University Fort Worth, Texas

Property valued at approximately \$75,000 has been bequeathed to Brite College of the Bible of Texas Christian University by the will of the late Milard Patterson, attorney and business man of El Paso, who recently died at Phoenix, Arizona. The property consists of an office building in the business section of El Paso.

A ten-day tour of West Texas cities is being planned by the Men's Glee Club.

Student discussion of current questions of national and world-wide interest is being planned for the annual southwest regional meeting of the International Relations Clubs at Texas Christian on March 15, 16. The region includes schools in Arkansas, Louisiana, Oklahoma and Texas.

"The Daze of '29," an original musical comedy by Don Gillis of Fort Worth, will be produced this spring by members of the Music Club of Texas Christian University.

A membership of 54 has been attained by the Meliorist Club, an organization of students sponsored by the University Christian Church, Perry A. Gresham, pastor. The club meets each Sunday evening at 8:45 p.m., following the evening church service.

Fifteen religious groups are represented in the fall enrollment of 702 students, according to Registrar S. W. Hutton. Out of 702 students, 644 belong to some church. The Disciples are represented by 212 students, leading all other groups. The Methodists have 156 students and the Baptists 116.

### William Woods College

President Henry G. Harmon was the guest speaker at the educational program of the Christian Church of Fulton, Missouri, on Sunday morning, January 20. W. G. Alcorn is pastor of the church. On the evening of that same day President Harmon addressed the congregation of the First Christian Church of Mexico, Missouri. The program there was also an observance of Education Day.

Charles F. Eichenauer, outstanding journalist and authority on world affairs, was a guest speaker at a special chapel program at William Woods College on January 28. Mr. Eichenauer who is editor and vice-president of the *Quincy Herald-Whig*, Quincy, Illinois, has recently returned from a trip to Europe where he spent several months studying the economic, social and political conditions.

### Butler University Indianapolis, Indiana

Recent figures prepared by the Butler University college of religion show that approximately 150 Christian churches in Indiana are being served by Butler graduates at the present time. Many of the charges were occupied by the Butler graduates while they were still undergraduates.

A share in the estate of Minor G. Branch amounting to approximately \$30,000 will come to Butler University according to the terms of Mr. Branch's will recently filed at Muncie, Indiana, his home.

During the past ten years Elias J. Jacoby, Indianapolis business man, has given the university a total of \$9,700.

Notice of the election of James W. Putnam to the presidency of Butler University is given on another page of WORLD CALL. President Putnam addressed the Cleveland Alumni Club and the Chicago Alumni Club, recently.

### Lynchburg College Lynchburg, Virginia

The first of a series of weekly worship services for all students was held on January 10 at 10:30 a.m.

The Ministerial Association is sponsoring the programs, the main purpose of the meetings being to provide an opportunity for voluntary and informal worship at the college on the part of all students, particularly those from town.

The Debate Council of Lynchburg College has worked out a full schedule for the Debating Squad next semester, seventeen debates and one tournament being included. The outstanding event of the season will be the South Atlantic Forensic Tournament to be held at Lenoir Rhyne College, Hickory, North Carolina, March 7-9.

### Phillips University Enid, Oklahoma

President I. N. McCash of Phillips University was seriously burned on January 18, but is now improving gradually and is believed out of the danger period. While lighting a gas furnace, accumulated gas caused an explosion which threw him several feet and set fire to his clothing. He was severely burned about the knees, back and hands.

Dr. McCash who has been president of Phillips for nearly nineteen years is greatly loved and admired by a host of friends across the nation who are wishing him a speedy recovery.

## Pension Fund Facts

A total of \$2,007,894.52 has been paid in Ministerial Relief and Pensions to aged and disabled ministers, missionaries and widows since this work was started in 1895.

The number who have been on the rolls is 1,706 besides those who have received special temporary grants.

January 1, 1935, the number receiving regular remittances was exactly 800. For parts of the year 1934 there were 95 more who received one or more payments.

The average of all Ministerial Relief and Pension payments is now \$166.18 of which an average of \$135.17 must come from the brotherhood, the balance being from reserves built up by dues paid by ministers and churches.

This \$135.17 is called "Living Support," simply because it saves from actual starvation.

As little as \$4.00 a month is being paid in some cases of Ministerial Relief, the balance of the living being supplied by the family.

In contrast with these meager allowances are the \$600.00 a year paid to disabled ministers and missionaries, the \$300.00 to widows and the \$100.00 to minor children, and every penny of these comes out of reserves built up by dues paid in the Pension Plan.

Reserves for future payments of Pensions total \$1,687,482.21.

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## Book Chat

(Continued from page 12.)

rural organization. They are a highly intelligent and well-informed group. The farm leaders are using the agencies of government and the work of the universities to seek information and to better find the instruments of cooperation. These rural leaders are interested in the basic institutions of society such as the school and the church. They are generally speaking a spiritually minded group. It would seem that out of this group of intelligent, well-informed, and capable men and women we could find a leadership for the on-going of the rural church.

(Reynal & Hitchcock, N. Y. \$2.00 cloth; \$1.00 paper.)

JESUS AND THE WORD, by Rudolf Bultmann, translated by Louise P. Smith and Ermine Huntress, Charles Scribner's Sons, New York and London, 1934. \$2.00.

The Marburg New Testament scholar and Barthian theologian seeks to grasp the teaching of Jesus and therein experience an encounter with him and with history.

Jesus is the eschatological prophet of the Kingdom of God, the constant imminence of which flings men into the crisis of decision. He is also the rabbi, teaching the will of God, which demands complete obedience. Both aspects of his teaching point men to the present moment as the final hour of decision. But to the sinner he speaks also of God's forgiveness, to accept which means to bow in new obedience.

The critical scholarship presupposed is thoroughgoing but not at all points invulnerable, the grasp of Jesus' teaching touches its central significance, and the conception of God as the point of departure and of man's problem as lying in relationship to him is a needed corrective to the pride latent in recent theology.

JACK FINEGAN.

TOWARD THE SUNRISING, by B. H. Bruner. Cokesbury Press. \$1.50.

Mr. Bruner is one of our most industrious writers. He has already produced quite a shelf of good books, and this is certainly one of his best. He has skillfully selected texts from the Old Testament having to do either with the sunrise or the sunset, and with real insight into this ancient literature, has written a series of sermons pertinent to the personal and social problems of our day. There is a wealth of allusion to many types of literature of both the past and present, all carefully footnoted. Preceding each chapter are pertinent quotations. The publishers have cooperated with the author in making this a beautiful book. The paging, typesetting and print of the book are distinctive. The author and the publishers do not claim that this is an original intellectual contribution, though it does have authentic intellectual insights. They are rather seeking to use the material artistically and in this they have succeeded in a very full measure. A most deserving work well done!

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Frank Battson Memorial Press, Bolenge  
Congo Christian Institute, Bolenge  
Lester Memorial Hospital, Wema  
Lockwood-Kinnear Hospital, Monieka  
Shotwell Memorial Hospital, Mondombe  
Lotumbe Hospital, Lotumbe  
Union Missionaire Hospitaliere, Leopoldville, Est., Congo Belge, West Africa

#### China

Ruh Teh Primary School, Chuchow, Anhwei Province  
Coe Memorial Girls' School, Luchowfu, Anhwei Province  
Chung Hwa Girls' School, Nanking, Kiangsu Province  
Drum Tower Day School, Nanking, Kiangsu Province  
Ruh Chui Primary and Junior Middle School, Nanking, Kiangsu Province  
Tsung Ing Girls' School, Nantungchow, Kiangsu Province  
Li Teh Primary and Junior Middle School, Wuhu, Anhwei Province  
Luchowfu Christian Hospital, Luchowfu, Anhwei Province  
Nantungchow Christian Hospital, Nantungchow, Kiangsu Province  
Ginling College (Union), Nanking, Kiangsu Province  
Bible Teachers' Training School for Women (Union), Nanking, Kiangsu Province  
Nanking Theological Seminary (Union), Nanking, Kiangsu Province  
University of Nanking (Union), Nanking, Kiangsu Province  
University of Nanking Hospital (Union), Nanking, Kiangsu Province  
Wuhu Academy (Union), Wuhu, Anhwei Province

#### India

Anglo-Vernacular Middle and Primary Schools, Pendra Road, C. P.  
Boys' Boarding and Industrial School, Damoh, C. P.  
Burgess Memorial Girls' School Bilaspur, C. P.  
Chhatapara Middle School, Bilaspur, C. P.  
Christian High School (Boys' Union), Jubbulpore, C. P.  
Damoh Hospital, Damoh, C. P.  
Girls' Boarding School, Mungell, C. P.

Girls' Vocational Middle School (Suman-khetan), Pendra Road, C. P.  
Jackman Memorial Hospital, Bilaspur, C. P.  
Leper Home, Takhatpur, C. P.  
Mission Press, Jubbulpore, C. P.  
Mungell Primary Schools, Mungell, C. P.  
Tarbahar Primary Schools and Chapel, Bilaspur, C. P.  
Teachout Memorial Hospital, Mungell, C. P.  
Tuberculosis Sanatorium and Mission Hospital, Pendra Road, C. P.  
Women's Industrial Home, Kulpahar, U. P.

#### Japan

Asakusa Institute, Tokyo  
Boys' Middle School, Takinogawa, Tokyo  
\*Margaret K. Long Girls' School, Takinogawa, Tokyo  
Women's Christian College of Japan (Union), Tokyo

#### Mexico

Colegio Ingles, 4a de Galeana No. 37, San Luis Potosí, S. L. P.  
Boys' Boarding School San Luis Potosí, S. L. P.  
Centro Social Morelos, Apartado 147, Aguascalientes, Ags.  
Evangelical Seminary of Mexico (Union), Mexico City  
Girls' Dormitory, Apartado 147, Aguascalientes, Ags.

#### Philippine Islands

\*Frank Dunn Memorial Hospital, Vigan, P. I.  
\*Mary J. Chiles Hospital, Manila  
\*Sallie Long Reid Memorial Hospital, Laoag

#### Puerto Rico

Evangelical Seminary of Puerto Rico (Union), Río Piedras  
Union Press and Bookstore, Ponce

#### Argentina

Colegio Ward (Union), Ramos Mejia, F. C. O., Buenos Aires  
Union Seminary José Bonifacio 1356, Buenos Aires

#### Paraguay

Colegio Internacional, Casilla de Correo 241, Asunción  
NOTE.—\*Self-supporting.

## From Hiram College

HIRAM COLLEGE opened its emergency rebuilding campaign with a mass meeting Sunday, January 6, in the Euclid Avenue Christian Church in Cleveland. President Emeritus Charles F. Thwing of Western Reserve University, President W. E. Wickenden of Case School, and Henry J. Derthick, a Hiram alumnus who is president of Milligan College in Tennessee, shared the platform with President Kenneth I. Brown of Hiram. Dr. Arthur J. Culler of the Heights Christian Church, Cuyahoga chairman of the campaign, presided.

At this meeting it was stated that insurance adjustments on the destroyed building and its contents, amounting to \$116,750, together with salvage value of the material, will make possible the immediate reconstruction of the gymnasium. Experience has shown that too many facilities were housed under one roof before and in this campaign Hiram is asking for \$125,000 for a badly needed auditorium.

Lyman Pierce who is known for his work on the Pension Fund, has assumed the directorship of Hiram's Emergency Campaign and headquarters have been opened in the Terminal Building in Cleveland. Alumni throughout the country are being organized through the activities of Myron S. Baker.

Charles P. Taft II of Cincinnati, son of former President William Howard Taft, will be the speaker at Hiram's Alpha Day ceremonies on February 22. Mr. Taft's most recent honor in the municipal life of Cincinnati is his election as chairman of the County Charter Commission. The announcement of academic honors for the first semester and special music will complete the program.

Among the recent distinguished visitors to Hiram was Dr. Ching-Jun Lin, president of Fukien Christian University, Foo Chau province, China. He visited Hiram on November 19, speaking in chapel, and was guest of honor at a reception in the president's house.

# Receipts for Seven Months Ending January 31, 1935

United Christian Missionary Society  
From Churches and Individuals

General Fund	Decrease Acct. Withdrawal of Benev. & Ch. Er.	Net Increase Over Last Year	Special Funds	Increase
Churches -----	\$ 65,128.37	\$ 2,642.07	\$ 5,374.77*	\$ 670.50 \$ 87.13*
Sunday Schools -----	44,132.94	6,261.51	752.73	90.90 18.83
Christian Endeavor Societies -----	1,203.67	54.99	343.39*	
Missionary Organizations --	159,520.62	1,386.39	2,599.65	171.32 99.51*
Individuals -----	7,133.67	3,889.90	4,365.88*	2,103.00 19.55
	\$277,119.27	\$14,234.86	\$ 6,731.66*	\$ 3,035.72 \$ 148.26*
<b>From Miscellaneous Sources</b>				
Bequests -----	\$ 20,712.84	\$ 1,305.00	\$17,072.84	\$ 779.70 \$ 229.70
Interest (U. C. M. S.) ----	35,720.52		5,896.15	1,492.22 693.66*
Receipts (Old Societies) -----		18,977.62	2,100.00*	2,657.04*
Interest (Old Societies) ----	14,939.14		2,348.17	
Home Missionary Institutions -----	34,165.16		1,481.96	
Benevolent Institutions ----		20,420.65		
Annuities -----			21,200.00	17,000.00
WORLD CALL Subscriptions and Advertising -----	22,360.55		3,496.74	
Literature -----	12,795.09		1,013.52	
Miscellaneous -----	20,066.17	1,449.77	2,375.17	3,856.20 935.37
	\$160,759.47	\$42,153.04	\$31,584.55	\$27,328.12 \$14,814.37

## Board of Education and Cooperating Colleges

Churches -----	\$9,887.69	\$1,669.54*
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\*Decrease.

## The Missionary Register

### Missionaries Returning From the Field

Mr. and Mrs. Robin R. Cobble, Africa; Boston in March.

### Missionaries Going to the Field

Dr. and Mrs. G. L. Hagman, China; M. S. Roseville, Klaveness Line, March 14, San Francisco.

### Birth

Lyle Benson to Mr. and Mrs. Everton B. Smith, Africa (now on furlough), December 1st, 1934.

### Deaths

Mrs. Rebecca Tilley, former missionary to Jamaica, January 8, 1935, Indianapolis, Indiana.

Mrs. John B. Young, Clarkston, Washington, mother of Miss Grace N. Young, China, November 5, 1934.

Mrs. J. B. Holroyd, Steubenville, Ohio, mother of Howard T. Holroyd, Mexico, January 12, 1935.

## Arranging a Marriage

(Continued from page 25.)

in Matai's brain. "But there is no need for 'big people' in Western betrothals," said that youth.

"Ai, my son," reproved Pastor Sang, "what is the use of a bishop if not to decide all weighty matters? It would be unseemly indeed not to ask his will in so important an affair. Also, has he not said that our Boh-seo is to him as a son? Surely we must go to the bishop first of all!"

The rest of them bobbed assent.

"This is no occasion for but one go-between and that an old woman, as is our native custom. We must appoint a delegation of dignity to wait upon the bishop," Pastor Sang had all the Chinese love for organization and was in his element when there were "affairs" to be settled and committees to be appointed.

So four of their number were appointed. Pastor Sang, the headmaster, Shoemaker Deng, and the colporteur, all being men of prestige and wisdom, were to represent the church in this important matter of arranging a betrothal between their Boh-seo and the young and amiable Seo-go at Dang-seng. It was a long day's journey over cobblestone road and then a night's sampan trip down the river to the provincial capital where dwelt the venerable bishop. But this was a worthy cause, and besides, what would they not do for the Boh-seo?

The other members of the elect gathered to see the delegation off the next morning. It was a matter to be settled promptly indeed. They set out with many instructions for the proper conduct of the negotiations.

(Continued in April World Call.)

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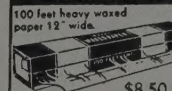
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# The Last Page

## Thinklets

By Milton Lee

I have noticed that many rotten things remain within the law and stay rotten.

I have learned by bitter experience that Wall Street and Easy Street do not intersect.

Sometimes it takes more courage to keep your mouth shut than it does to open it wide and speak.

If your religion does not make you happy it can never make you good.

You do not have to assume the nature or traits of an under dog in order to help him.

It is one thing to believe in God; but quite another to worship him.

The longer you look into the Valley of the Shadow of Death the darker it gets. It is never dark to the one who looks across it.

It would be much easier to see wisdom in the other fellow if we were not so cocksure of knowing everything ourselves.

Care certainly causes a great deal of trouble and heartache; but "don't care" causes a great deal more of both.—*Christian Messenger*, North Platte, Nebraska.

A high goal unattained is preferable to a low goal attained.

## The Eight "Do Mores"

1. Do more than exist,  
... LIVE.
2. Do more than touch,  
... FEEL.
3. Do more than look,  
... OBSERVE.
4. Do more than read,  
... ABSORB.
5. Do more than hear,  
... LISTEN.
6. Do more than listen,  
... UNDERSTAND.
7. Do more than think,  
... PONDER.
8. Do more than talk,  
... SAY SOMETHING.

—John Harsen Rhodes.

A woman bought a flivver, and, not knowing anything about a car, she secured a teacher. All went well until the car started to stall on a hill. "Choke it! Choke it!" yelled the teacher. "Where's the neck?" asked the woman.

The wife of a wealthy Canadian farmer writes that her one ambition is to see the big London shops. Apparently she does not want her husband to remain a wealthy Canadian farmer.—*The Humorist*.

## This a Bigger Moment Than Many Suspect

Our motors pierce the clouds. They penetrate  
The depth of oceans. Microscopes reveal  
New worlds to conquer, while we dedicate  
Our intellects to strength of stone and steel.

We are as proud as those who built a tower  
To reach to heaven. Recklessly we rear  
Our lofty Babels, arrogant with power.  
How dare we boast of cities while we hear

The nations groping through the dark along  
The road of life? What right have we for pride

Till Truth is steel, and Faith is iron-strong,

Till God and man are working side by side?

Then let our prayers and labors never cease;

We act the prologue of a masterpiece.

—GERTRUDE RYDER BENNETT.

So long as there are homes to which men turn at the close of day;

So long as there are homes where children are, where women stay;

If love and loyalty and faith be found across those sills,

A stricken nation can recover from its gravest ills.

So long as there are homes where fires burn, and there is bread;

So long as there are homes where lamps are lit, and prayers are said;

Although a people falter through the dark, and nations grope,  
With God Himself back of these little homes, we have sure hope.

As long as there are homes on the city's crowded street,

Which give to youth who toil a restful safe retreat;

Homes where beauty glows, where love holds rendezvous,

To ideals high and lofty, our youth will then be true.

And when the Cause of Righteousness needs leaders in the fight,

'Twill be from homes like these they'll come, to lead the world aright.

—GRACE NOLL CROWELL.

## Fettered

Convention binds my body

With chains I cannot break,

And when I pull and tug them

My fingers ache.

Convention may be master

But his slave I will not be.

While my mind remains unshackled

I am free.

—GERTRUDE RYDER BENNETT.

Mrs. James H. McCallum of Nanking, China had some sport recently. She was standing on a busy corner waiting for a bus. A young soldier was also waiting near by. Presently another uniformed man came up to him. Pointing to an unbuttoned buttonhole, he said, "Please button that pocket lapel on your coat."

The soldier looked at the empty buttonhole just as the other man discovered that there was no button there! Courteously, the stranger told him to get a button and sew it on at once and never to appear on the street again with any button off or unfastened. Then he bowed and went on his way, no doubt looking for another victim. The soldier smoothed down the offensive lapel and continued waiting for the bus.

A new kind of streetwalking, this! The stranger was a New Life Movement employee—one of the scores whose duty it is to walk the streets of Nanking, correcting people's faults of dress or action. Mrs. McCallum went home and sewed on all the family buttons!

Yesterday I went shopping,  
And I prided myself on my "bargains."  
Today I talked with a garment maker.  
She had worked eight hours for ninety-three cents.

Tomorrow, I shall look at my "bargains,"

To see if they bear the trademark of death.

—ELINOR LENNEN in *Christian Century*.

Providing for the future and worrying over it are two different things.

An aged couple had been sitting in front of the fire a long time without speaking. At length the husband inquired: "What were you thinking about?"

The wife replied: "I was just thinking how long we had lived together and that it couldn't go on forever like this, and the time will soon come when one of us will have to go."

"Yes," assented the old man, "but it's no use to worry about that now."

"No," was the reply, "but I was just thinking that when it does happen I would like to go to California to live."  
—*Security News*.

"I believe," said the cheery philosopher, "that for every single thing you give away, two will come back to you."

"Yes, that's true," said his listener. "Last fall I gave away my daughter and now she and her husband have both come to live on me."—*Pathfinder*.

She (on a diet, to her husband):  
"Here I sit gorging myself, and you haven't the will-power to make me stop."—*Everybody's*.

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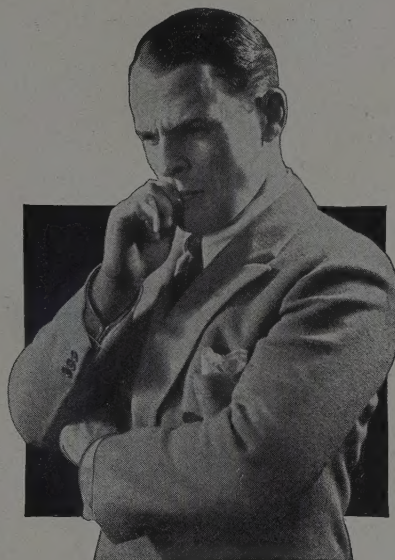
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UNITED CHRISTIAN MISSIONARY SOCIETY

A CORPORATION

INDIANAPOLIS, INDIANA

I, \_\_\_\_\_  
(NAME)

\_\_\_\_\_  
(ADDRESS)

County \_\_\_\_\_, State \_\_\_\_\_

desiring to aid the United Christian Missionary Society in advancing its work, and at the same time to secure an annuity, do herewith inclose \$\_\_\_\_\_ as a gift to said United Christian Missionary Society, and make application for a Life Annuity Bond, providing an annuity of \$\_\_\_\_\_ in semiannual payments of \$\_\_\_\_\_ each during my lifetime.

### INFORMATION FOR ISSUING BOND

Date of birth \_\_\_\_\_ day of \_\_\_\_\_, 18\_\_\_\_\_

Single or married \_\_\_\_\_

Present address \_\_\_\_\_

The above application shall be the basis of contract between the United Christian Missionary Society and myself.

Signed \_\_\_\_\_  
(APPLICANT)

Date \_\_\_\_\_, 19\_\_\_\_\_

*Fill in this application blank and mail with your check.*

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building

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